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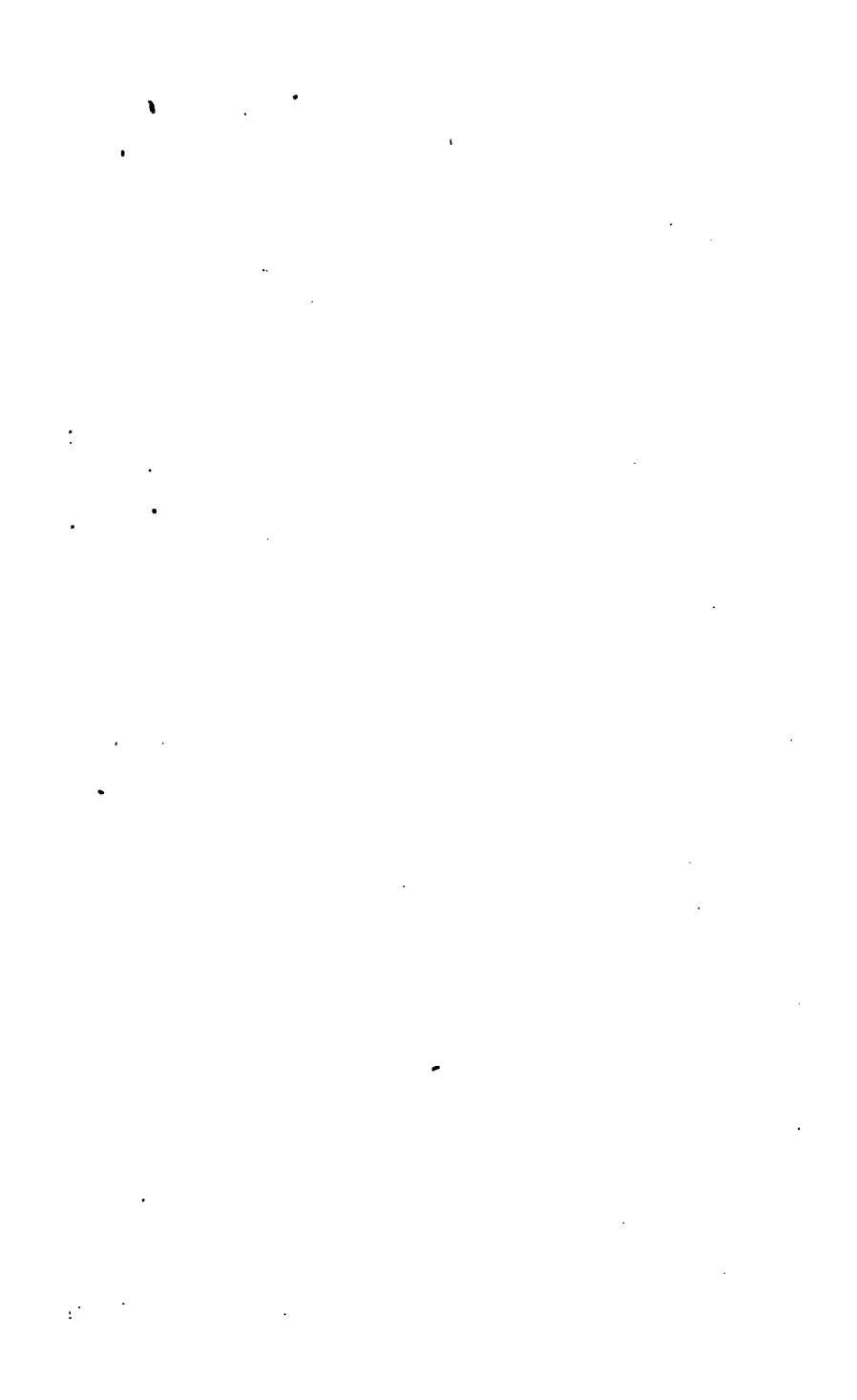
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THE

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IN

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WITH

One Hundred Engravings,

AND

A CHART OF THE CHARACTER

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Your head is the type of your mentality.

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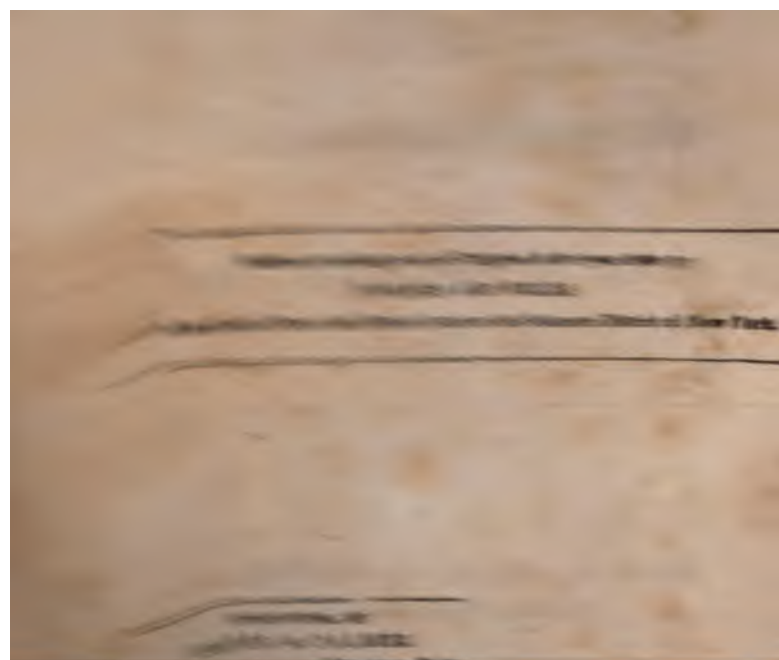
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# SYMBOLICAL HEAD.



## NUMBERING AND DEFINITION OF THE ORGANS.

1. AMATIVENESS, Sexual and connubial love.
2. PHILOPROGENITIVENESS, Parental love.
3. ADHESIVENESS, Friendship—sociability.
4. UNION FOR LIFE, Love of one only.
5. INHABITIVENESS, Love of home.
6. CONTINUITY, One thing at a time.
7. COMBATIVENESS, Resistance—defence.
8. DESTRUCTIVENESS, Executiveness—force.
9. ALIMENTIVENESS, Appetite, hunger.
10. ACQUISITIVENESS, Accumulation.
11. SECRETIVENESS, Policy—management.
12. CAUTIOUSNESS, Prudence, provision.
13. APPROPRIATENESS, Ambition—display.
14. SELF-ESTEEM, Self-respect—dignity.
15. FIRMNESS, Decision—perseverance.
16. CONSCIENTIOUSNESS, Justice—equity.
17. HOPE, Expectation—enterprise.
18. SPIRITUALITY, Intuition—spiritual revery.
19. VENERATION, Devotion—respect.
20. BENEVOLENCE, Kindness—goodness.
21. CUNSTRUCTIVENESS, Mechanical ingenuity.
22. IDEALITY, Refinement—taste—purity.
23. SUBLIMITY, Love of grandeur.
24. IMITATION, Copying—patterning.
25. MIMICFULNESS, Jocoseness—wit—fun.
26. INDIVIDUALITY, Observation.
27. FORM, Recollection of shape.
28. SIZE, Measuring by the eye.
29. WEIGHT, Balancing—climbing.
30. COLOR, Judgment of colors.
31. ORDER, Method—system—arrangement.
32. CALCULATION, Mental arithmetic.
33. LOCALITY, Recollection of places.
34. EVENTUALITY, Memory of facts.
35. TIME, Cognizance of duration.
36. TUNE, MUSIC—melody by ear.
37. LANGUAGE, Expression of ideas.
38. CAUSALITY, Applying causes to effects.
39. COMPARISON, inductive reasoning.
40. HUMAN NATURE, perception of.
41. AGREEABLENESS, Pleasantry.



Conditions.	Large.	Very Large.	Full.	Average	Moderate.	Small.	Cultivate.	Re strain.
Vital Temperament,	17	17	17	17	17	17	165	
Powerful or Motive.	18	18	18	18	18	18	137	
Active or Mental.	19	19	19	19	19	19		
Excitability of ditto,	20	20	20	20	20	20	157	175
Constitution.	34	34	34	34	34	34		
Organic Quality.	47	47	47	47	47	47		
Present state,	47	47	47	47	47	47		
Size of head,	48	49	49	49	49	50		
DOMESTIC GROUP.								
1. Amativeness,	52	52	53	52	53	54		218
2. Parental Love,	55	55	56	56	56	56	220	
3. Adhesiveness,	57	57	58	58	58	58	226	
4. Inhabitativeness,	60	60	61	61	61	61	232	
5. Continuity,	62	62	62	62	62	62	234	
SELFISH PROPENSITIES,								
63	64	64	64	64	64	64		
A. Vitativeness,	64	65	65	65	65	65	236	237
6. Combativeness,	66	66	66	66	67	67	239	240
7. Destructiveness,	67	68	69	69	69	69	242	243
8. Alimentiveness,	70	70	70	71	71	71	245	246
9. Acquisitiveness,	72	73	73	73	74	74	249	250
10. Secretiveness,	75	75	76	76	76	77	252	253
11. Cautiousness,	78	78	78	78	79	79	255	256
12. Approbativeness,	79	80	80	80	80	81	258	259
13. Self-Esteem,	82	82	82	83	83	83	261	262
14. Firmness,	84	85	85	85	85	85	263	266
MORAL FACULTIES,								
86	86	86	86	86	86	86	268	270
15. Conscientiousness,	87	88	88	88	89	89	268	270
16. Hope,	89	90	90	90	90	91	272	273

Size of Brain 22 in



## PREFACE AND EXPLANATION.

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TO TEACH LEARNERS those organic conditions which indicate character, is the first object of this manual; and in order to render it accessible to all, it condenses facts and conditions, rather than elaborates arguments—because to EXPOUND Phrenology is its highest proof—states laws and results, and leaves them upon their naked merits; embodies recent discoveries; and crowds into the fewest possible words and pages just what learners need to know; and, hence, requires to be STUDIED rather than merely read. “Short, yet clear,” is its motto. Its numerous illustrative engravings give the results of very extensive professional observations and experience.

TO RECORD CHARACTER is its second object. In doing this, it describes those organic conditions which affect and indicate character in SEVEN degrees of power—large, very large, full, average, moderate, small, and very small, and refers those who have their physiological and phrenological conditions correctly marked in the accompanying tables, to those paragraphs which both describe themselves, and also contain specific directions how to PERFECT THEIR characters and improve children. Its plan for recording character is seen at a glance in the following

### EXPLANATION OF THE TABLES.

Those physiological and phrenological conditions marked LARGE have a powerful and almost CONTROLLING influence over feelings and conduct, both single and in combination, and engross weaker ones into their service. VERY LARGE organic conditions are sovereign kings over character and conduct, and singly and in combination with each other, or with large organs, direct and sway their possessor. FULL organs play subordinate parts, yet are seen and felt, and exert more real than apparent influence. AVERAGE ones have considerable, yet a limited influence, but it is mainly in COMBINATION with large ones, though they affect

# THE SELF-INSTRUCTOR.

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## SECTION I.

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### PHYSIOLOGICAL CONDITIONS AS AFFECTING AND INDICATING CHARACTER.

#### I.—VALUE OF SELF-KNOWLEDGE.

"**KNOWLEDGE** is power"—to accomplish, to enjoy—and these are the only ends for which man was created. ALL knowledge confers this power. Thus, how incalculably, and in how many ways, have recent discoveries in chemistry enhanced human happiness, of which the lucifer match furnishes a *home* example. Increasing knowledge in agriculture is doubling the means of human sustenance. How immeasurably have modern mechanical improvements multiplied, and cheapened all the comforts of life. How greatly have steamboats and railroads added to the former stock of human success and pleasures. Similar remarks apply to all other kinds of knowledge, and as it increases from age to age will it proportionally multiply all forms of human happiness. In fact, its inherent *nature* and legitimate effect is to promote every species of enjoyment and success. Other things being equal, those who know most, by a law of things, can both accomplish and enjoy most; while ignorance, instead of being bliss, is the greatest cause of human weakness, wickedness, and woe. Hence, to ENLIGHTEN man, is *the* way to reform and perfect him.

But SELF-knowledge is, of all its other kinds, both the most useful and promotive of personal and universal happiness and success. "Know thyself" was written, in golden capitals, upon the splendid temple of Delphos, as the most important maxim the wise men of Greece could transmit to unborn generations; and the Scriptures wisely command us to "search our own hearts." Since all happiness flows from obeying, and all pain from violating, the LAWS OF OUR BEING, to know our own selves is to know these laws, and becomes the first step in the road of their obedience, which is life. Self-knowledge, by teaching the laws and conditions of life and health, becomes the most efficacious means of ~~pro-~~

deduced his system from his own closet cogitations, and hence their babel-like confusion. But within the last half century, a new star, or rather sun, has arisen upon the horizon of mind—a sun which puts the finger of SCIENTIFIC CERTAINTY upon every mental faculty, and discloses those *physiological* conditions which affect, increase or diminish, purify or corrupt, or in any other way modify, either the mind itself, or its products—thought, feeling, and character—and thereby reduces mental study to that same *tangible* basis of *proportion* in which all science consists; leaving nothing dark or doubtful, but developing the true SCIENCE OF MIND, and the laws of its action. Of this, the greatest of all discoveries, Gall was the author, and Phrenology and Physiology the instruments which conjointly embrace whatever appertains to mind, and to man, in all his organic relations, show how to perfect the former by improving the latter, and disclose specific SIGNS OF CHARACTER, by which we may know ourselves and our fellow-men with certainty—a species of knowledge most delightful in acquisition, and valuable in application.

## 2.—STRUCTURE CORRESPONDS WITH CHARACTER.

Throughout universal nature, the structure of all things is powerful or weak, hard or soft, coarse or fine, etc., in accordance with its functions; and in this there is a philosophical fitness or adaptation. What immense power of function trees put forth, to rear and sustain aloft, at such great mechanical disadvantage, their ponderous load and vast canvas of leaves, limbs, and fruit or seeds, spread out to all the surgings of tempestuous winds and storms; and the *texture* of wood is as compact and firm as its functional power is prodigious. Hence its value as timber. But tender vegetables, grains, etc., require little power, and accordingly are fragile in structure. Lions, tigers, hyenas, and all powerfully strong beasts, have a correspondingly powerful organic structure. The muscular strength of lions is so extraordinary, that seizing wild cattle by the neck, they dash through thicket, marsh, and ravine, for hours together, as a cat would drag a squirrel, and their roar is most terrific; and so powerful is their structure, that it took Drs. McClintock, Allen, myself, and two experienced "resurrectionists," FOUR HOURS, though we worked with might and main, just to cut off a magnificent Numidian lion's head. So hard and tough were the muscles and tendons of his neck, that cutting them seemed like severing wire, and after slitting all we could, we were finally obliged to employ a powerful purchase to start them. It took over three hard days' work to remove his skin. So compact are the skins of the elephant, rhinoceros, alligator, and some other animals of great muscular might, that rifle-balls, shot against them, flatten and fall at their feet—their structure being as dense as their strength is mighty—while feeble animals have a correspondingly soft structure. In like manner, the flesh

## THE SELF-INSTRUCTOR.

g persons is dense and most elastic, while those of weakly ones by, and yield to pressure.

Moreover, fineness of texture manifests exquisiteness of sensibility, as by contrasting human organism and feelings with brutes, or fine-d persons with coarse-haired. Of course, a similar relation and adaptation exist between all other organic characteristics and their functions. In short, it is a LAW as philosophical as universal, that the structure of all things, and of each of their organs, corresponds perfectly with their function—a law based in the very nature and fitness of things, and governing all modes and diversities of organization and manifestation. Accordingly those who are coarse-skinned are coarse in feeling, and coarse-grained in thought; while those finely organized are fine-minded, and thus of all textures of hair, skin, etc.

### 3.—SHAPE CORRESPONDS WITH CHARACTER.

Matter, in its primeval state, was "without form, and void," or gaseous; but slowly condensing, it solidified or CRYSTALLIZED into minerals and rocks—and all rocks and minerals are crystalline—which, decomposed by sun and air, form soil, and finally assume organic, or animal and vegetable forms. All crystals assume *angular* forms, and all vegetables assume those more or less *spherical*, as seeds, fruits, etc., in proportion as they are lower or higher in the creative scale; though other conditions sometimes modify this result.

Nature also manifests certain types of character in and by corresponding types of form. Thus all trees bear a general resemblance to all other trees in growth and general character, and also in shape; and those most nearly allied in character approximate in shape, as pine, hemlock, fir, etc., while every tree of a given kind is shaped like all others of that kind, in bark, limb, leaf, and fruit. So all grains, grasses, fruits, and every bear, horse, elephant, and human being bear a close resemblance to all others of its kind, both in character and configuration, and on this resemblance all scientific classification is based. And, since this general correspondence exists between all the divisions and subdivisions into classes, genera, and species of nature's works, of course the resemblance is perfect between *all the details* of outward forms and inward mental characteristics; for this law, seen to govern nature in the outline, must of course govern her in all her minutest details; so that every existing outward shape is but the mirrored reflection of its inner likeness. Moreover, since nature always clothes like mentalities in like shapes, as oak, pine, apple, and other trees, and all lions, sheep, fish, etc., in other general types of form, of course the more nearly any two beings approximate to each other in mental disposition, do they resemble each other in

Thus, not only do tiger form and character always accompany



each other, but leopards, panthers, cats, and all feline species resemble this tiger shape more or less closely, according as their dispositions approach or depart from his; and monkeys approach nearer to the human shape, and also mentality, than any other animal except orang-outangs, which are still more human both in shape and character, and form the connecting link between man and brute. How absolute and universal, therefore, the correspondence, both in general outline and minute detail, between shape and character. Hence the shape of all things becomes a sure index of its mentality.

#### 4.—RESEMBLANCE BETWEEN HUMAN AND ANIMAL PHYSIOGNOMY AND CHARACTER.

Moreover, some men closely resemble one or another of the animal species, in both looks and character; that is, have the eagle, or bull-dog, or lion, or baboon expression of face, and when they do, have the corres-

##### THE LION FACE.



DANIEL WEBSTER



angles; and human beings thus physiognomically characterized, are fierce, domineering, revengeful, most enterprising, not over humane, a terror to enemies, and conspicuous somewhere.

**BULL-DOGS**, generally fleshy, square-mouthed—because their tusks project and front teeth retire—broad-headed, indolent unless roused, but then terribly fierce, have their correspondent men and women, whose growling, coarse, heavy voices, full habit, logy yet powerful motions, square face, down-turned corners of mouth, and general physiognomical cast betoken their second-cousin relationship to this growling, biting race, of which the old line-tender at the Newburgh dock is a sample.

**SWINE**—fat, logy, lazy, good-dispositioned, flat and hollow-nosed—have their cousins in large-abdomened, pud-nosed, double-chinned, talkative, story-enjoying, beer-loving, good-feeling, yes, yes, humans, who love some easy business, and hate **HARD** work.

Horses, oxen, sheep, owls, doves, snakes, and even frogs, etc., also have their men and women cousins, together with their accompanying characters.

These resemblances are more difficult to describe than to recognize; but the forms of mouth, nose, and chin, and sound of voice, are the best basis of observation.

##### 5.—BEAUTIFUL, HOMELY, AND OTHER FORMS.

In accordance with this general law, that shape is as character, well-proportioned persons have harmony of features, and well-balanced minds; whereas those, some of whose features stick right out, and others fall far in, have uneven, ill-balanced characters, so that homely, disjointed exteriors indicate corresponding interiors, while evenly-balanced and exquisitely formed men and women have well-balanced and susceptible mentalities. Hence, women, more beautiful than men, have finer feelings, and greater perfection of character, yet are less powerful—and the more beautifully formed the woman the more exquisite and perfect her mentality. True, some handsome women often make the greatest scolds, just as the sweetest things, when soured, become correspondingly sour. The finest things, when perverted, become the worst. These two extremes are the worst tempered—those naturally beautiful and fine skinned, become so exquisitely organized, that when perverted they are proportionally bad, and those naturally ugly-formed, become ugly by nature.

Yet ordinary-looking persons are often excellent dispositioned, benevolent, talented, etc., because they have a few **POWERFUL** traits, and also features—the very thing we are explaining; that is, they have **EXTREMES** alike of face and character. Thus it is that every diversity of character



general, too, tall persons have high heads, and are more aspiring, aim high, and seek conspicuity, while short ones have flat heads, and seek worldly pleasures. Tall persons are rarely mean, though often grasping; but very penurious persons are often broad built. Small persons generally have exquisite mentalities, yet less power; while great men are rarely dwarfs, though great size often co-exists with sluggishness. To particularize—there are four leading forms which indicate generic characteristics, all existing in every one, yet in different DEGREES. They are these:

7.—THE BROAD, OR VITAL STRUCTURE.

Thus, Indian ponies are broad built or thick set, and accordingly very tough, hardy, enduring of labor, and tenacious of life, yet less active and nimble. Bull-dogs, elephants, and all round-favored animals and men.

THE VITAL, OR ANIMAL TEMPERAMENT.



No. 3. HALL.



both physically and mentally, who stamp their character on all they touch, of whom Alexander Campbell is a good example.

### 9.—THE LONG, OR ACTIVE FORM,

Gives ACTIVITY. Thus the galle, deer greyhound, weasel, and all long and slim animals, are sprightly, light-motioned, agile, quick, nimble, and full of action; and those persons thus formed are restless, wide awake, always doing, eager, uncommonly quick to think and feel, sprightly in conversation, versatile in talent, flexible, suggestive, abounding in idea, apt at most things; exposed to consumption, because their action exceeds their strength, early ripe, brilliant, and liable to premature exhaustion and disease, because the mentality predominates over the vitality; of which Captain Knight, of the ship "New World," who has a world-wide reputation for activity, enterprise, daring, impetuosity, promptness, judgment, earnestness of execution, affability, and sprightliness, furnishes a good example.

### LONG, OR ACTIVE.



No. 5. CAPT. KNIGHT.

### 10.—THE SHARP AND ANGULAR, OR MENTAL ORGANIZATION,

Have ardent desires; intense feelings; keen susceptibilities; enjoy and suffer in the extreme; are whole-souled; sensitive; positive in likes and dislikes; cordial; enthusiastic; impulsive; have their hobbies; abound in good feeling, yet are quick-tempered; excitable; liable to extremes; too much creatures of feeling, and have a great deal of what we call soul, or passion, or warmth of feeling. This temperament prevails in BRILLIANT writers or speakers, who are too refined and sensitive for the mass of mankind. They gleam in their career of genius, and are liable to burn out their vital powers on the altar of nervous excitability, and like Pollok, H. K. White, McDonald Clarke, or Leggett, fall victims to premature death. Early attention to the physical training of children, would spare to the world the lives and usefulness of some of the brightest stars in the firmament of science.



## THE EXCITABLE, ORATORICAL, OR MENTAL VITAL.



No. 7. SIDNEY SMITH.

that condensation of fervor and intellectuality which make him Sidney Smith. Intensity of feeling is the leading element of good speaking, for this excites feeling, and moves the masses. Wirt had this temperament. It predominates in Preston, and in every man noted for eloquence.

The sharp and broad, combined with smallness of stature, is still more susceptible, yet lacks strength. Such will be extremely happy, or most miserable, or both, and are liable to die young, because their action is too great for their endurance.

The vital mental, or broad and sharp, gives great power of constitution, excellent lungs and stomach, strong enjoying susceptibilities intense love of pleasure, a happy, ease-loving cast of body and mind; powerful passions, most intense feelings, and a story and song-loving disposition; and, with large Tune, superior singing powers. This is, *PUR EXCELLENCE*, the singing temperament. It also loves poetry and eloquence, and often executes them. Of this organism, its accompanying character, *Demosthenes*, furnishes an example.



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**THE MOTIVE MENTAL TEMPERAMENT**, or the prominent and sharp in structure, with the motive predominant, and the vital average or full, is of good size; rather tall and slim; lean and raw-boned, if not homely and awkward; poor in flesh; bones and features prominent, particularly the nose: a firm and distinct muscle, and a good physical organization; a keen, piercing, penetrating eye; the front upper teeth rather large and projecting; the hands, fingers, and limbs all long; a long face, and often a high forehead; a firm, rapid, energetic walk; and great ease and efficiency of action, accompanied with little fatigue.

**PROMINENT AND SHARP**



No. 10. DR. CALDWELL.

He will have strong desires, and much energy of character; will take hold of projects with both hands, and drive forward in spite of obstacles, and hence is calculated to accomplish a great deal: is not idle or lazy, but generally prefers to wait upon himself; will move, walk, etc in a decided, forcible, and straightforward manner; have strong passions; a tough and wiry brain and body; a strong and vigorous mind; good judgment; a clear head, and talents more solid than brilliant; be long-headed; bold; cool; calculating; fond of deep reasoning and philosophizing, of hard thinking, and the graver and more solid branches of learning. This is the thorough-going temperament; imparts business powers; predisposes to hard work, and is indispensable to those who engage in great undertakings, or who would rise to eminence.

One having the mental temperament predominant, the motive full or large, and the vital average to full, will differ in build from the preceding description only in his being smaller, taller in proportion, and more spare. He will have a reflective, thinking, planning, discriminating cast of mind; a great fondness for literature, science, and intellectual pursuits of the deeper, graver kind; be inclined to choose a professional or mental occupation; to exercise his body much, but his mind more; will have a high forehead; good moral faculties; and the brain developed more from the root of the nose, over to Philoprogenitiveness, than around the ears. In character, also, the moral and intellectual faculties will predominate. This temperament is seldom connected with depravity, but generally with talent, and a manifestation, not only of superior talents, but of the solid, metaphysical



with promptness, clearness, and untiring assiduity, and considerable power. Such are best fitted for some light, active business, requiring more brightness and quickness than power, such as merchants.

**THE ORGANS THAT ACCOMPANY GIVEN TEMPERAMENTS.**—Not only do certain outlines of character and drifts of talent go along with certain kinds of organizations, but certain phrenological developments accompany certain temperaments. As the pepper secretes the smarting, the sugar-cane sweetness, castor-beans and whales, oil, etc., throughout nature, so certain temperaments secrete more brain than others; and some, brain in particular regions of the head; and others, brain in other regions of the head—but all form most of those organs best adapted to carry out those characteristics already shown to accompany the several temperaments. Thus, the vital or animal temperament secretes brain in the neighborhood of the ears, so that along with breadth of body goes that width of head which gives that full development of the animal organs which is required by the animal temperament. Thus, breadth of form, width of head, and animality of temperament and character, all go together.

**PROMINENCE** of organization, or the motive or powerful temperament, gives force of character, and secretes brain in the crown of the head, and over the eyes, along with Combativeness, Destructiveness, Appetite, and Acquisitiveness. These are the very organs required by this temperament; for they complete that force which embodies the leading element of this organization. I never saw this temperament unaccompanied with prodigious Firmness, and great Combativeness and perceptives.

**THE MENTAL VITAL.**—The finest and most exquisite organization is that which unites the mental in predominance with the animal, the prominent retiring. In this case, the person is rather short, the form light, the face and person full, and the hair brown or auburn, or between the two. It will sometimes be found in men, but much oftener in women. It is the feeling, sentimental, exalted, angelic temperament; and always imparts purity, sweetness, devotion, exquisiteness, susceptibility, loveliness, and great moral worth.

MENTAL VITAL.



No. 12. FANNY FORRESTER.

The phrenological organs which accompany this temperament, are—smaller Firmness, deficient Self-Esteem, large or very large Approbation.

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with extraordinary energy; sound common sense, and far-seeing sagacity, with brilliancy; and bestow the highest order of Physiology and Phrenology. Such an organization and character were those of WASHINGTON.

Besides these prominent signs of character, there are many others, among which,

#### 12.—THE LAUGH CORRESPONDS WITH THE CHARACTER.

Those who laugh very heartily, have much cordiality and whole-souledness of character, except that those who laugh heartily at trifles, have much feeling, yet little sense. Those whose giggles are rapid, but light, have much intensity of feeling, yet lack power; whereas those who combine rapidity with force in laughing, combine them in character. One of the greatest workers I ever employed, I hired just because he laughed heartily, and he worked just as he laughed. But a colored domestic who laughed very rapidly, but LIGHTLY, took a great many steps to do almost nothing, and though she worked fast, accomplished little. Vulgar persons always laugh vulgarly, and refined persons show refinement in their laugh. Those who ha, ha, right out, unreservedly, have no cunning, and are open-hearted in every thing; while those who suppress laughter, and try to control their countenances in it, are more or less secretive. Those who laugh with their mouth closed, are non-committal; while those who throw it wide open, are unguarded and unequivocal in character. Those who, suppressing laughter for a while, burst forth volcano-like, have strong characteristics, but are well governed, yet violent when they give way to their feelings. Then there is the intellectual laugh, the love laugh, the horse laugh, the Philoprogenitive laugh, the friendly laugh, and many other kinds of laugh, each indicative of corresponding mental developments.

#### 13.—THE WALK AS INDICATING CHARACTER.

As already shown, texture corresponds to character, and motion to texture, and therefore to character. Those whose motions are awkward, yet easy, possess much efficiency and positiveness of character, yet lack polish; and just in proportion as they become refined in mind, will their mode of carriage be correspondingly improved. A short and quick step, indicates a brisk and active, but rather contracted mind, whereas those who take long steps, generally have long heads; yet if their step be slow, they will make comparatively little progress, while those whose step is LONG AND QUICK, will accomplish proportionately much, and pass most of their competitors on the highway of life. Their heads and plans, too, will partake of the same far-reaching character evinced in their carriage. Those who sluff or drag their heels, drag and drawl in every thing; while those who walk with a springing, bounding step, abound

## THE DATA COLLECTION

going. Those whose walk is winding, slanted, not true, unsteady, unsteady, wherever those who walk naturally, are just what they appear to be, and quite plain to see. Those who, in walking, will turn and twist, as if of character, and take every way, according to convenience, those who take a tree line—that is, whose body moves this right or left, but straight forward—have a corresponding purpose, and manner of character. Those also who move when they walk, rising on toes or toes every step, will have a good and down in life, because of their irregularity and twisting. Those, too, who make a great deal in walking, much motion, much in every thing else, and hence make a great deal in all they undertake, yet accomplish little or when walk easily, or spend little strength in walking, will very rarely with a little strength, both mentally and physically. Every individual has his own peculiar mode of moving, which accords with his mental character; so that, as far as possible, we can decide upon outlines of character.

...given these principles apply equally. Dr. Wadding, the only  
...in psychology, was asked where he could find something  
...and was answered, "Nowhere; but if I can ever  
...I will give you a practical lesson upon it." So  
...three of them together in a hotel, in which was

dancing on the fulfillment of our promise.  
 The dancing school, and pointed out, first, a  
 young girl, named Venus, whose motions  
 were so graceful and pleasing, who put forth but  
 a few words. She is very exquisite in  
 her movements, lacking sense, thought, and  
 feeling. Next, dancing Betty, who threw  
 her arms and legs when she danced, we re-  
 ceived a young woman, determined character,  
 with her utterly destitute of polish, though  
 she had a fair share of criticism—  
 and a young man, who had all intellect.

## REFERENCES

...and the ... hand.  
... self-deception,  
... and lack  
... have a  
... will  
... case



hands, add deference in friendship, and are easily led, for good or bad, by friends.

#### 15. THE MOUTH AND EYES PECULIARLY EXPRESSIVE OF CHARACTER.

Every mouth differs from every other, and indicates a coincident character. Large mouths express a corresponding quantity of mentality, while small ones indicate a lesser amount of mentality. A coarsely formed mouth indicates power of character, while one finely formed indicates exquisite susceptibilities. Hence small, delicately-formed mouths, indicate only common minds, but very fine feelings, with much perfection of character. Whenever the muscles about the mouth are distinct, the character is correspondingly positive, and the reverse. Those who open their mouths wide and frequently, thereby evince an open soul, while closed mouths, unless to hide deformed teeth, are proportionately secretive.

And thus of the eyes. In travelling west, in 1842, we examined a man who made great pretension to religion, but was destitute of conscience, whom we afterward ascertained to be an impostor. While attending the Farmers' Club, in New York, this scamp came in, and besides keeping his eyes half closed half the time, frequently shut them so as to peep out upon those present, but opened them barely enough to secure vision. Those who keep their eyes half shut, are peekaboos and eavesdroppers, and those who use squinting glasses are no better, unless they merely copy a foolish fashion. The use of quizzing glasses indicates either defective sight or defective mentalities, but are rarely if ever employed except as a fashionable appendage.

Those, too, who keep their coats buttoned up, fancy high-necked and closed dresses, etc., are equally non-communicative, but those who like open, free, flowing garments, are equally open-hearted and communicative.

#### 16.—INTONATIONS AS EXPRESSIVE OF CHARACTER.

Whatever makes a noise, from the deafening roar of sea, cataract, and whirlwind's mighty crash, through all forms of animal life, to the sweet and gentle voice of woman, makes a sound which agrees perfectly with its character. Thus the terrific roar of the lion, and the soft cooing of the dove, correspond exactly with their respective dispositions; while the rough and powerful bellow of the bull, the fierce yell of the tiger, the hoarse guttural moan of the hyena, and the swinish grunt, the sweet warblings of birds, in contrast with the raven's croak, and owl's hoot, each corresponds perfectly with their respective characteristics. And this law



more delicate shadings of sensibility and purity. Coarse black hair and skin, or coarse red hair and face, indicate powerful animal propensities, together with corresponding strength of character; while fine and light hair indicate quick susceptibilities, together with purity, refinement, and good taste. Fine dark or brown hair, indicates a combination of exquisite susceptibilities with great strength of character; while auburn-colored hair, and a florid countenance, indicate the highest order of exquisiteness and intensity of feeling, yet with corresponding purity of character and love of virtue, together with the highest susceptibilities of enjoyment and suffering. And the intermediate colors and textures indicate intermediate mentalities. Coarse-haired persons should never turn dentists or clerks, but should seek some out-door employment; and would be better contented with rough, hard work than a light or sedentary occupation, although mental and sprightly occupations would serve to refine and improve them; while dark and fine-haired persons may choose purely intellectual occupations, and become lecturers or writers with fair prospects of success. Red-haired persons should seek out-door employment, for they require a great amount of air and exercise; while those who have light, fine hair, should choose occupations involving taste and mental acumen, yet take bodily exercise enough to tone and vigorate their system.

Generally, whenever skin, hair, or features are fine or coarse, the others are equally so. Yet some inherit fineness from one parent, and coarseness from the other, while the color of the eye generally corresponds with that of the skin, and expresses character. Light eyes indicate warmth of feeling, and dark eyes power.

The mere expression of eye conveys precise ideas of the existing and predominant states of the mentality and physiology. As long as the constitution remains unimpaired, the eye is clear and bright, but becomes languid and soulless in proportion as the brain has been enfeebled. Wild, erratic persons, have a half-crazed expression of eye, while calmness, benignancy, intelligence, purity, sweetness, love, lasciviousness, anger, and all the other mental affections, express themselves quite as distinctly in the eye as voice, or any other mode.

#### 18.—PHYSIOGNOMY.

Jackson Davis well remarked that, in the spirit land, conversation is carried on mainly, not by words, but by **EXPRESSION OF COUNTENANCE**—that spirits look their thoughts and motions, rather than talk them. Certain it is that the countenance discloses a greater amount of thought and feeling, together with their nicer shades and phases, than words can possibly communicate. Whether we will or no, we cannot **HELP** revealing the innermost recesses of our souls in our faces. By what means is this effected? Clairvoyants say by magnetic centres, called poles; or

Firmness draws the head up, in a stiff, perpendicular position; Individuality thrusts the head forward toward its organ, and gives the man a staring, gazing aspect; small Self-Esteem lets the head droop forward. Man was made both to disclose his own character, and to read that of others. Than this form of knowledge, none is more inviting or useful. Hence God has caused the inherent character of every living being and thing to gush out through every organ of the body, and every avenue of the soul; and also created in both brute and man a character-reading faculty, to take intuitive cognizance of the mental operations. Nor will she let any one lie, any more than lie herself, but compels all to carry the flag of their character at their mast-heads, so that all acquainted with the signs may see and read. If we attempt deception, the very effort convicts us. If all nature's signs of character were fully understood, all could read not only all the main characters of all they see, but even most thoughts and feelings passing in the mind for the time being—a gift worth more than Astor's millions.

#### 19.—REDNESS AND PALENESS OF FACE.

Thus far our remarks have appertained to the constant colors of the face, yet those colors are often diversified or changed for the time being.

Thus, at one time, the whole countenance will be pale, at another, very red; each of which indicates the existing states of body and mind. Or thus; when the system is in a perfectly healthy state, the whole face will be suffused with the glow of health and beauty, and have a red, but never an inflamed aspect; yet any permanent injury of health, which prostrates the bodily energies, will change this florid complexion into dullness of countenance, indicating that but little blood comes to the surface or flows to the head, and a corresponding stagnation of the physical and mental powers. Yet, after a time, this dullness frequently gives way to a fiery redness; not the floridness of health, but the redness of inflammation and false excitement, which indicates a corresponding depreciation of the mental faculties. Very red-faced persons, so far from being the most healthy, are frequently the most diseased, and are correspondingly more animal and sensual in character; because physiological inflammation irritates the propensities more, relatively, than the moral and intellectual faculties, though it may, for the time being, increase the latter also. When the moral and intellectual faculties greatly predominate over the animal, such redness of the face may not cause coarse animality, because while it heightens the animal nature, it also increases the intellectual and moral, which, being the larger, hold them in check, but when the animal about equals the moral and intellectual, this inflammation evinces a greater increase of animality than intellectuality and morality. Gross sensualists, and depraved sinners, generally have a fiery, red countenance. Stand aloof from them, for their passions

## SECTION II.

## PHRENOLOGICAL CONDITIONS AS INDICATING CHARACTER.

## 21.—DEFINITION AND PROOF.

PHRENOLOGY points out those relations established by nature between given developments and conditions of BRAIN and corresponding manifestations of MIND. Its simple yet comprehensive definition is this: every faculty of the mind is manifested by means of particular portions of the BRAIN called its organs, the size of which, other things being equal, is proportionate to its power of function. For example: it teaches that parental love is manifested by one organ, or portion of the brain; appetite by another, reason by a third, etc., which are large the stronger these corresponding mental powers.

Are, then, particular portions of the brain larger or smaller in proportion as particular mental characteristics are stronger or weaker? Our short-hand answer is illustrated by the following anecdote. A Mr. Juror was once summoned to attend court, but died before its sitting. It therefore devolved upon Mr. Simple to state to the court the reason of his non-appearance. Accordingly, when Mr. Juror's name was called, Mr. Simple responded, "May it please the court, I have twenty-one reasons why Mr. Juror is not in attendance. The first is, he is DEAD. The second is—" "That one will answer," responded the judge. "One such reason is amply sufficient." But few of the many proofs that Phrenology is true will here be stated, yet those few are DECISIVE.

FIRST. THE BRAIN IS THE ORGAN OF THE MIND. This is assumed, because too universally admitted to require proof.

Secondly. Is the brain, then, a SINGLE organ, or is it a bundle of organs? Does the WHOLE brain think, remember, love, hate, etc.; or does one portion reason, another worship, another love money, etc.? This is the determining point. To decide it affirmatively, establishes Phrenology; negatively, overthrows it. It is proved by the following facts.

THE EXERCISE OF DIFFERENT FUNCTIONS SIMULTANEOUSLY.—We can walk, think, talk, remember, love, and many other things all TOGETHER.

...in this respect, like a stringed instrument, with as many strings as a harp, instead of like a flute which keeps the p...

...movement is caused only by a reb... the weak mind must be a... can be changed only... the pliancy of the brain

...the same way, some are responsible for an... the same way, some are responsible for an... the same way, some are responsible for an...

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AROUND THEIR EARS, just where, according to Phrenology, it should be. Yet the skulls of all human beings rise high above the eyes and ears, and are long on top, that is, have intellectual and moral ORGANS, as we know they possess these mental ELEMENTS. Comparing the accompanying human



No. 14. GROUPING OF ORGANS.



No. 15. HUMAN SKULL

skull with those of brutes, thus those of snakes, frogs, turtles, alligators, etc., slope straight back from the nose; that is, have almost no moral or



No. 16. SNAKE.



No. 17. TURTLE.

intellectual organs; tigers, dogs, lions, etc., have a little more, yet how insignificant compared with man, while monkeys are between them in these organs and their faculties. Here, then, is *INDUCTIVE* proof of Phrenology as extensive as the whole brute creation on the one hand, contrasted with the entire human family on the other.

Again, Destructiveness is located by Phrenology over the ears, so as to render the head wide in proportion as this organ is developed. Accordingly, all carnivorous animals should be wide-headed at the ears; all herbivorous, narrow. And thus they are, as seen in tigers, hyenas, bears, cats, foxes, ichneumons, etc., compared with rabbits, sheep etc. (Cuts 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, and 30).



No. 19. TIGER—SIDE VIEW.



No. 20. TIGER—BACK VIEW.



No. 21. TIGER—BACK VIEW.



No. 22. TIGER—SIDE VIEW.

To large Destructiveness, in cats, foxes, ichneumons, etc., add large Secretiveness, both in character and head.

SECRETIVENESS AND DESTRUCTIVENESS BOTH LARGE.



No. 25. Fox—  
SIDE VIEW.



No. 26. ICHNEUMON—  
SIDE VIEW.



No. 27. Do.—  
BACK VIEW.



No. 28. CAT—  
BACK VIEW



No. 29. CAT—  
SIDE VIEW.



No. 30. LION—TOP VIEW.

Fowls, in like manner, correspond perfectly in head and character. Thus, owls, hawks, eagles, etc., have very wide heads, and ferocious dispositions; while hens, turkeys, etc., have narrow heads, and little Destructiveness in character (cuts 31, 32, and 33).

DESTRUCTIVENESS LARGE AND SMALL.



No. 31. OWL—  
TOP VIEW.



No. 32. HAWK—  
TOP VIEW.



No. 33. HEN—  
TOP VIEW.





The ORANG-OUTANG has more forehead than any other animal, both perceptive and reflective, with some moral sentiments, and accordingly is called the "half-reasoning man," its Phrenology corresponding perfectly with its character.

#### PERCEPTIVES LARGER THAN REFLECTIVES.



No. 38. AFRICAN HEAD.

THE VARIOUS RACES also accord with phrenological science. Thus, Africans generally have full perceptive, and large Tune and Language, but retiring Causality, and accordingly are deficient in reasoning capacity, yet have excellent memories and lingual and musical powers.



No. 39. INDIAN CHIEF.

Indians possess extraordinary strength of the propensities and perceptive, yet have no great moral or inventive power; and, hence, have very wide, round, conical, and rather low heads.

Indian skulls can always be selected from Caucasian, just by these developments; while the Caucasian race is superior in reasoning power and moral elevation to all the other races, and, accordingly, have higher and bolder foreheads, and more elevated and elongated top heads.

Finally, contrast the massive foreheads of all giant-minded men—Bacchs, Franklins, Miltons, etc., with idiotic heads.

In short, every human, every brutal head, is constructed throughout strictly on phrenological principles. Ransack air, earth, and water and not one palpable exception ever has been, ever can be adduced. This



The brain is subdivided into two hemispheres, the right and left, by the falciform process of the dura mater, a membrane which dips down one to two inches into the brain, and runs from the root of the nose over to the nape of the neck. This arrangement renders all the phrenological organs **DOUBLE**. Thus, as there are two eyes, ears, etc., that when one is diseased, the other can carry forward the functions, so there are two lobes to each phrenological organ, one on each side. The brain is divided thus: the feelings occupy that portion commonly covered by the hair, while the forehead is occupied by the intellectual organs. These greater divisions are subdivided into the animal brain, located between and around the ears; the aspiring faculties, which occupy the crown of the head; the moral and religious sentiments, which occupy the top; the physico-perceptives, located over the eyes; and the reflectives, in the upper portion of the forehead. The predominance of these respective groups produces both particular shapes, and corresponding traits of character. Thus, when the head projects far back behind the ears, hanging over and downward in the occipital region, it indicates very strong domestic ties and social affections, a love of home, its relations and endearments, and a corresponding high capacity of being happy in the family, and of making the family happy. Very wide and round heads, on the contrary, indicate strong animal and selfish propensities, while thin, narrow heads, indicate a corresponding want of selfishness and animality. A head projecting far up at the crown, indicates an aspiring, self-elevating disposition, proudness of character, and a desire to be and to do something great; while the flattened crown indicates a want of ambition, energy, and aspiration. A head high, long, and wide upon the top, but narrow between the ears, indicates Causality, moral virtue, much practical goodness, and a corresponding elevation of character; while a low or narrow top head indicates a corresponding deficiency of these humane and religious susceptibilities. A head wide at the upper part of the temples, indicates a corresponding desire for personal perfection, together with a love of the beautiful and refined, while narrowness in this region evinces a want of taste, with much coarseness of feeling. Fullness over the eyes indicates excellent practical judgment of matters and things appertaining to property, science, and nature in general; while narrow, straight eyebrows, indicate poor practical judgment of matter, its quality, relations, and uses. Fullness from the root of the nose upward, indicates great practical talent, love of knowledge, desire to see, and ability to do to advantage, together with sprightliness of mind; while a hollow in the middle of the forehead indicates want of memory and inability to show off to advantage. A bold, high forehead, indicates strong reasoning capabilities, while a retiring forehead indicates less soundness, but more availability of talent.

## 23.—THE NATURAL LANGUAGE OF THE FACULTIES.

Phrenology shows that every faculty, when active, throws head and body in the direction of that faculty. Thus intellect, in the fore part of the head, throws it directly forward, and produces a forward hanging motion of the head. Hence intellectual men never carry their heads



No. 40. WASHINGTON IRVING.

backward and upward, but always forward; and logical speakers move their heads in a straight line, usually forward, toward their audience; while vain speakers carry their heads backward. Perceptive intellect, when active, throws out the chin and lower portions of the face; while reflective intellect causes the upper portion of the forehead to hang forward, and draws in the chin, as in the engravings of Franklin, Webster, and other great thinkers. Benevolence throws the head and body slightly forward, leaning toward the object which excites its sympathy; while Veneration causes a low bow, which, the world over, is a token of respect; yet, when Veneration is exercised toward the Deity, as in devout prayer, it throws the head upward; and, as we use intellect at the same time, the head is generally directed forward. Ideality throws the head slightly forward, and to one side, as in Washington Irving, a man as gifted in



taste and imagination as almost any living writer; and, in L.'s portraits, his finger rests upon this faculty; while in Sterne, the finger rests upon Mirthfulness. Very firm men stand straight up and down, inclining not a hair's breadth forward or backward, or to the right or left; hence the expression, "He is an up-and-down man." And this organ is located exactly on a line with the body. Self-Esteem, located in the back and upper portion of the head, throws the head and body upward and backward. Large feeling, pompous persons, always walk in a very dignified,



No. 45. A CONCEITED SIMPLETON.

majestic posture, and always throw their heads in the direction of Self-Esteem; whilst approbative persons throw their heads backward, but to the one side or both. The difference between these two organs being comparatively slight, only the practical Phrenologist's eye can perfectly distinguish them.

There is, moreover, a natural language of money-loving, and that is a leaning forward and turning of the head to one side, as if in ardent pursuit of something, and ready to grasp it with outstretched arms; while Alimentiveness, situated lower down, hugs itself down to the dainty dish with the greediness of an epicure, better seen than described. The shake of the head is the natural language of Combativeness, and means no, or I resist you. Those who are combating earnestly upon politics, or any other subject, shake the head more or less violently, according to the power of the combative feeling, but always shake it slightly inclining backwards; while Destructiveness, inclining forward, causes a shaking of the head slightly forward, and turning to one side. When a person who threatens you shakes his head violently, and holds it per-

Yet, in most persons, the parental is many hundred per cent. better than the acquired.

PARENTAL GOOD, OR VERY GOOD, gives corresponding innate vigor and energy, or that heart and bottom which wears like iron, and bends, willow-like, without breaking, and performs more with a given size, than greater size, and less inherent "snap;" and gives thoroughness and edge to the mentality, just as good steel, well tempered, does to the tool.

PARENTAL FAIR gives a good share of the presiding qualities, yet nothing remarkable; with acquired good endures and accomplishes much; without it, soon breaks down.



No. 45. EMERSON, AN IDIOT.

PARENTAL POOR leaves its subject poorly organized, bodily and mentally, and proportionally low in the creative scale.

ACQUIRED GOOD enables whatever of life power there is, to perform all of which it is capable; with parental good, furnishes a full supply of vital power, and that activity which works it all up in mental or physical labor. With parental very good, puts forth a most astonishing amount of effort, and endures wonders without injury; possesses re-

markable clearness and wholeness of mind; thinks and feels directly to the purpose; gives point and cogency to every thing; and confers a superior amount of healthy intellectuality, morality, and mentality, in general.

ACQUIRED FAIR, with parental average, gives fair natural talents, and mental and physical vigor, yet nothing remarkable; will lead a commonplace life, and possess an every-day character, memory, etc.; will not set the world on fire, nor be insignificant, but, with cultivation, will do well.

ACQUIRED POOR will be unable to put forth its inherent power; is weak and inefficient, though desirous of doing something; with parental good, may take hold resolutely, but soon tires, and finds it impossible to sustain that powerful action with which it naturally commences.

## 25.—STATES OF THE NERVOUS SYSTEM.

A good nervous condition enables its possessor to put forth sound and healthy mental and physical efforts; gives a calm, quiet, happy, contented frame of mind, and a strong tendency to enjoy every thing—even the

bad; makes the most of life's joys, and the least of its sorrows; confers full possession of all its innate powers; and predisposes to a right exercise of all the faculties.

Disordered nerves produce an irritated, craving, dissatisfied state of mind, and a tendency to depravity in some of its forms, with a half paralysed, lax, inefficient state of mind and body.

## 26.—SIZE OF HEAD AS INFLUENCING CHARACTER.

Size of head and organs, other things being equal, is the great phrenological condition. Though tape measurements, taken around the head, from Individuality to Philoprogenitiveness, give some idea of the size of brain, the fact that some heads are round, others long, some low, and others high, so modifies these measurements that they do not convey any very correct idea of the actual quantity of brain. Yet these measurements range somewhat as follows. Least size of adults compatible with fair talents,  $20\frac{1}{2}$ ;  $20\frac{1}{2}$  to  $21\frac{1}{2}$ , moderate;  $21\frac{1}{2}$  to 22, average; 22 to  $22\frac{1}{2}$ , full;  $22\frac{1}{2}$  to  $23\frac{1}{2}$ , large; above  $23\frac{1}{2}$ , very large. Female heads,  $\frac{1}{2}$  to  $\frac{1}{4}$  below these averages.

**LARGE.**—One having a large sized brain, with activity *average*, will possess considerable energy of intellect and feeling, yet seldom manifest it, unless it is brought out by some powerful stimulus, and will be rather too indolent to exert, especially his *intellect*: with activity *full*, will be endowed with an uncommon amount of the mental power, and be capable of doing a good deal, yet require considerable to awaken him to that vigorous effort of mind of which he is capable; if his powers are not called out by circumstances, and his organs of practical intellect are only average or full, he may pass through life without attracting notice, or manifesting more than an ordinary share of talent: but if the perceptive faculties are strong, or very strong, and his natural powers put in vigorous requisition, he will manifest a vigor and energy of intellect and feeling quite above mediocrity; be adequate to undertakings which demand originality of mind and force of character, yet, after all, be rather indolent: with activity *great*, or *very great*, will combine great power of mind with great activity: exercise a commanding influence over those minds with which he comes in contact: when he enjoys, will enjoy intensely, and when he suffers, suffer equally so: be susceptible of strong excitement, and, with the organs of the propelling powers, and of practical intellect, large or very large, will possess all the mental capabilities for conducting a large business: for rising to eminence, if not to pre-eminence: and discover great force of character and power of intellect and feeling: with activity *inferior*, when powerfully excited, will evince considerable energy of intellect and feeling, yet be too indolent and too sluggish to do much; lack clearness and force of ideas, and intenseness of feelings: unless



literally driven to it, will not be likely to be much or to do much, and yet actually *possess* more vigor of mind, and energy of feeling, than he will manifest; with activity small, or very small, will border upon idiocy.

**VERY LARGE.**—One having a very large head, with activity *average* or *full*, on great occasions, or when his powers are thoroughly roused, will be truly great; but upon ordinary occasions, will seldom manifest any remarkable amount of mind or feeling, and perhaps pass through life with the credit of being a person of good natural abilities and judgment, yet nothing more; with *great* activity and strength, and large intellectual organs, will be a natural genius, endowed with very superior powers of mind and vigor of intellect; and, even though deprived of the advantages of education, his natural talents will surmount all obstacles, and make him truly talented; with activity *very great*, and the organs of practical intellect and of the propelling powers large, or very large, will possess the first order of natural abilities; manifest a clearness and force of intellect which will astonish the world, and a power of feeling which will carry all before him; and, with proper cultivation, enable him to become a bright star in the firmament of intellectual greatness, upon which coming ages may gaze with delight and astonishment. His mental enjoyment will be most exquisite, and his sufferings equally keen.

**FULL.**—One having a full-sized brain, with activity *great*, or *very great*, and the organs of practical intellect and of the propelling powers large, or very large, although he will not possess *greatness* of intellect, nor a deep, strong mind, will be very clever; have considerable talent, and that so distributed that it will show to be *more* than it really is; is capable of being a good scholar, doing a fine business, and, with advantages and application, of distinguishing himself somewhat; yet he is inadequate to a great undertaking; cannot sway an extensive influence, nor be really great; with activity *full*, or *average*, will do only tolerably well, and manifest only a common share of talent; with activity *moderate*, or *small*, will neither be nor do much worthy of notice.

**AVERAGE**, with activity *great*, manifests a quick, clear, sprightly mind and off-hand talents; and is capable of doing a fair business, especially if the stamina is good; with activity *very great*, and the organs of the propelling powers and of practical intellect large, or very large, is capable of doing a good business, and may pass for a man of fair talent, yet will not be original or profound; will be quick of perception; have a good practical understanding; will do well *in his sphere*, yet never manifest greatness, and out of his sphere, be common-place; with activity only *average*, will discover only an ordinary amount of intellect; be inadequate to any important undertaking; yet, in a small sphere, or one that requires only a mechanical routine of business, may do well; with *moderate* or *small* activity, will hardly have common sense.

**MODERATE.**—One with a head of only moderate size, combined with

## SECTION III.

## ANALYSIS AND COMBINATIONS OF THE FACULTIES

## 1. AMATIVENESS.



No. 45. LARGE.



No. 46. SMALL.

Conjugal love; attachment to the opposite sex; desire to love, be loved, and marry; adapted to perpetuate the race. It causes those mutual attractions which exist between the sexes; creates love; induces marriage; eventuates in offspring; renders woman winning, persuasive, urbane, affectionate, loving, and lovely; and develops all the feminine charms and graces; and makes man noble in feeling and bearing; elevated in aspiration; tender and bland in manner; affectionate toward woman; pure in feeling; highly susceptible to female charms; and clothes him with that dignity, power, and persuasiveness, which accompanies the masculine. Perverted, it occasions a grossness and vulgarity in expression and action; licentiousness in all its forms; a feverish state of mind; and depraves all the other propensities; treats the other sex merely as a minister to pas-

sion ; now caressing, and now abusing them ; and renders the love-feeling every way gross, animal, and depraved.

6 **LARGE.**—Is strongly attracted toward the opposite sex ; admires and loves their beauty and excellencies ; easily wins their affectionate regards, or kindles their love ; has many warm friends, if not admirers, among them ; loves young and powerfully, and wields a potent influence for good or evil over the destinies of its subject, according as it is well or ill placed ; with Adhesiveness and Union for Life large, will mingle pure friendship with devoted love ; cannot flourish alone, but must have its matrimonial mate, with whom it will be capable of becoming perfectly identified, and whom it will invest with almost superhuman perfections, by m s and overlooking their defects ; in the sun-  
shine be perfectly happy, but proportionally miser-  
ab- ability and the mental temperament large, will  
ex intensity of first love, amounting almost to ec-  
narry those only who combine refinement of  
stingly strong attachments ; with Philoprogeni-  
tude also large, will be eminently qualified to enjoy  
a ; to be happy in home, and render home happy ;  
live, also large, will set a high value on house and place  
in home when absent, and consider family and children as the  
greatest treasures of its being ; with large Conscientiousness, will keep the  
marriage relations inviolate, and regard unfaithfulness as the greatest of  
sins ; with Combativeness large, will defend the objects of its love with  
great spirit, and resent powerfully any indignity offered to them ; with Ali-  
mentiveness large, will enjoy eating with the family dearly ; with Appro-  
bateness large, cannot endure to be blamed by those it loves ; with  
Cautiousness and Secretiveness large, will express love guardedly, and  
much less than it experiences ; but with Secretiveness small, will show, in  
every look and action, the full, unveiled feeling of the mind ; with Firm-  
ness and Self-Esteem large, will sustain interrupted love with fortitude,  
yet suffer much damage of mind and health therefrom ; but with Self-  
Esteem moderate, will feel crushed and broken down by disappointment ;  
with the moral faculties predominant, can love those only whose moral  
tone is pure and elevated ; with predominant Ideality, and only average  
Intellectual faculties, will prefer those who are showy and gay, to those  
who are sensible yet less beautiful ; but with Ideality less than the intel-  
lectual and moral organs, will prefer those who are substantial and valuable  
more than showy ; with Mirthfulness, Time, and Tune, will love dancing,  
lively society, &c. : p. 57.

**V.** confers the strongest possible inclination to love ; exer-  
cise over character and conduct ; must always have  
one to love, and by whom to be loved ; is capable of



the highest order of love, and is proportionally beautified thereby; can love with complete devotedness, even under unfavorable circumstances, and has a most important element for conjugal happiness and a matrimonial partner: its combinations will be somewhat the same as those under Amativeness large, allowance being made for the increased power of this faculty p. 58.

5 FULL.—Possesses rather strong susceptibilities of love, and conjugal affinity and utility to a congenial spirit; is capable of much purity, intensity, and cordiality of love; with Adhesiveness and Benevolence large, will render good service in the family; with Secretiveness large, will manifest less love than it feels, and show little in promiscuous society; with a highly susceptible temperament, will experience great intensity of love, and evince a good degree of masculine or feminine excellence: p. 59.

AVERAGE.—Is capable of fair sexual attachments, and conjugal love, provided it is properly placed and fully called out; experiences a greater or less degree of love in proportion to its activity; renders the son quite attached to mother and sisters, and fond of female society, and endowed with a fair share of the masculine element, yet not remarkable for its perfection, makes woman quite winning and attractive, yet not particularly susceptible to love; renders the daughter fond of father and brothers, and desirous of the society of men, yet not extremely so; and capable of a fair share of conjugal devotedness under favorable circumstances; combined with an ardent temperament, and large Adhesiveness and Ideality, gives a pure and platonic cast of love, yet cannot assimilate with a coarse temperament, or a dissimilar Phrenology; is refined, and faithful, yet has more friendship than passion; can love those only who are just to its liking; with Cautiousness and Secretiveness large, will express less love than it feels, and not equivocally and by piecemeal, nor then till its loved one is fully committed; with Cautiousness, Approbateness, and Veneration large, and Self-Esteem small, will be diffident in promiscuous society, yet enjoy the company of a select few of the opposite sex; with Adhesiveness, Benevolence, and Conscientiousness large, and Self-Esteem small, will be kind and affectionate in the family, yet not particularly fond of caressing or being caressed; and will do much to make family happy, yet will manifest less fondness and tenderness; with Order, Approbateness, and Ideality large, will seek in a companion personal neatness and polish of manners; with full intellectual and moral faculties, will base its conjugal attachments in the higher qualities of the affections, rather than their personal attractiveness or strength of passion; but with a commonplace temperament, and not so full moral and intellectual faculties, will be an indifferent companion: p. 56.

MODERATE.—Will be rather deficient, though not palpably so, in the love element; show little desire to caress or be caressed; will love the mental excellences of the other sex more than personal beauty, and is

## THE SELF-INSTRUCTION.

incapable to sympathize with a conjugal partner, unless the natural harmony between the parties is well-nigh perfect; cares less for marriage, and could live an unmarried life without inconvenience; can love but once, and should marry only the first love, because the love-principle will not be sufficiently strong to overcome the difficulties incident to a second love, or the want of a congenial companion, and find more pleasure in other things than in the matrimonial relations; with an excitable temperament, will experience greater warmth and ardor, than depth and uniformity of love; with Approbativeness large, will soon become alienated from a lover by rebukes and fault-finding; with Adhesiveness and the moral and intellectual faculties large, can become strongly attached to those who are highly moral and intellectual, yet experiences no affinity for any other, and to be happy in marriage, must base it in the higher faculties: p. 59.

**SMALL.**—Feels little conjugal or sexual love, and little desire to marry; is cold, coy, distant, and reserved toward the other sex; experiences but little of the beautifying and elevating influence of love, and should not marry, because incapable of appreciating its relation and making a companion happy: p. 59.

**VERY SMALL.**—Is passively continent, and almost destitute of love: p. 60.

## 2. PHILOPROGENITIVENESS.



No. 47. LARGE.



No 48. SMALL.

Parental love; attachment to one's own offspring; love of children, pets, and animals generally, especially those young or small; adapted to that infantile condition in which man enters

the world, and to children's need of parental care and education. This faculty renders children the richest treasure of their parents; casts into the shade all the toil and expense they cause, and lacerates them with bitter pangs when death or distance tears them asunder. It is much larger in woman than in man; and nature requires mothers to take the principal care of infants. Perverted, it spoils children by excessive fondness, pampering, and humoring.

**LARGE.**—Loves its own children devotedly; values them above all price; cheerfully endures toil and watching for their sake; forbears with their faults; wins their love; delights to play with them, and cheerfully sacrifices to promote their interests; with Continuity large, mourns long and incessantly over their loss; with Combateness, Destructiveness, and Self-Esteem large, is kind, yet insists on being obeyed; with Self-Esteem and Destructiveness moderate, is familiar with, and liable to be ruled by them; with Firmness only average, fails to manage them with a steady hand; with Cautiousness large, suffers extreme anxiety if they are sick or in danger; with large moral and intellectual organs, and less Combateness and Destructiveness, governs them more by moral suasion than physical force—by reason than fear—is neither too strict nor over-indulgent; with Approbativeness large, values their moral character as of the utmost importance; with Veneration and Conscientiousness large, is particularly interested in their moral improvement; with large excitability, Combateness, and Destructiveness, and only average Firmness, will be, by turns, too indulgent, and over-provoked—will pet them one minute, and punish them the next; with larger Approbativeness and Ideality than intellect, will educate them more for show than usefulness—more fashionably than substantially—and dress them off in the extreme of fashion; with a large and active brain, large moral and intellectual faculties, and Firmness, and only full Combateness, Destructiveness, and Self-Esteem, is well calculated to teach and manage the young. It renders farmers fond of stock, dogs etc., and women fond of birds, lap-dogs, etc.; girls fond of dolls, and boys of being among horses and cattle; and creates a general interest in young and small animals: p. 62.

**VERY LARGE.**—Experiences the feeling above described with still greater intensity and power: almost idolizes its children, grieves immeasurably at their loss, and, with large Continuity, refuses to be comforted; with very large Benevolence, and only moderate Destructiveness, cannot bear to see them punished, and, with only moderate Causality, is liable to spoil them by over-indulgence; with large Approbativeness added, indulges parental vanity and conceit; with large Cautiousness and tender nerves, is always cautioning them, and indulges a world of grow-



## THE SELF-INSTRUCTOR.

mentions about them with Acquisitiveness moderate, makes presents, and lavishes money upon them, but with large Acquisitiveness says up fortunes for them; with large moral and intellectual Acquisitiveness, yet loves them too well to spoil them, and does his utmost to cultivate their higher faculties: etc., p. 63.

Large.—Loves its children well, yet not passionately—does much for them more than is necessary—and with large Combativeness, Self-Respect, and Self-Esteem, is too severe, and makes but little allowance for their faults; but with Benevolence, Adhesiveness, and Sympatheticness large, does and sacrifices much, to supply their wants and make them happy. Its character, however, will be mainly determined by its combinations: p. 63.

Small.—Loves its own children tolerably well, yet cares but little for those of others; with large Adhesiveness and Benevolence, likes them tender as they grow older, yet does and cares little for infants—is not duly tender to them, or forbearing toward their faults, and should cultivate parental fondness, especially if Combativeness, Destructiveness, and Self-Esteem are large, and conscience only moderate: p. 61.

MODERATE.—Is not fond enough of children; cannot bear much from them; fails to please or take good care of them, particularly of infants; cannot endure to hear them cry, or make a noise, or disturb his things; and with an excitable temperament, and large Combativeness, is liable to punish them for trifling offences, find much fault with them, and be sometimes cruel; yet, with Benevolence and Adhesiveness large, may do what is necessary for their comfort: p. 64.

SMALL.—Cares little for its own children, and still less for those of others; and with Combativeness and Destructiveness large, is liable to treat them unkindly and harshly, and is utterly unqualified to have charge of them: p. 64.

VERY SMALL.—Has little or no perceptible parental love, or regard for children, but conducts toward them as the other faculties dictate: p. 64.

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### 3. ADHESIVENESS.

Friendship; social feeling; love of society; desire to congregate, associate, visit, seek company, entertain friends, form and reciprocate attachments, and indulge friendly feelings. When perverted, it forms attachments for the low, vulgar, or vicious, and leads to bad company. Adapted to man's re-

quisition for concert of action, co-partnership, combination, and community of feeling and interest, and is a leading element of his social relations.

**LARGE.**—Is a warm, cordial, ardent friend; readily forms friendships, and attracts friendly regards in return; must have society of some kind; with Benevolence large, is hospitable, and delights to entertain friends; with Alimentiveness large, loves the social banquet, and sets the best before friends; with Approbativeness large, sets the world by their commendation, but is terribly cut by their rebukes; with the moral faculties large, seeks the society of the moral and elevated, and can enjoy the friendship of no others; with the intellectual faculties large, seeks the friendship of the intelligent; with Language large, and Secretiveness small, talks freely in company; and with Mirthfulness and Ideality also large, is full of fun, and gives a lively, jocose turn to conversation, yet is elevated and refined; with Self-Esteem large, leads off in company, and gives tone and character to others; but with Self-Esteem small, receives character from friends, and, with Imitation large, is liable to copy their faults as well as virtues; with Cautiousness, Secretiveness, and Approbativeness large, is apt to be jealous of regards bestowed upon others, and exclusive in its choice of friends—having a few that are select, rather than many that are common-place; with large Causality and Comparison, loves philosophical conversation, literary societies, etc.; and is every way social and companionable: p. 65.

**VERY LARGE.**—Loves friends with tenderness, and intense friendship, and will sacrifice almost any thing for their sake; with Amativeness large, is susceptible of the highest order of conjugal love, yet bases that love primarily in friendship; with Combaticiveness and Destructiveness large, defends friends with great spirit, and resents and retaliates their injuries; with Self-Esteem moderate, takes character from associates; with Acquisitiveness moderate, allows friends the free use of its purse but with Acquisitiveness large, will do, more than give; with Benevolence and Approbativeness moderate, and Acquisitiveness only full, will spend money freely for social gratification; with Self-Esteem and Combaticiveness large, must be first or nothing; but with only average Combaticiveness, Destructiveness, and Self-Esteem, large Approbativeness, Benevolence, Conscientiousness, Ideality, Marvellousness, and reasoning organs, will have many friends, and but few enemies—be amiable and universally beloved; with large Eventuality and Language, will remember, with vivid emotions, by-gone scenes of social cheer, and friendly converse; with large reasoning organs, will give good advice to friends, and lay excellent plans for them; with smaller Secretiveness and large moral organs, will not believe ill of friends, and dreads the interruption of friendship as the greatest of calamities, and willingly makes any

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## A. UNION FOR LIFE.

Attachment to ONE, and BUT ONE conjugal partner for life. Adapted to the pairing principle in man and animals, and is located between Adhesiveness and Amativeness. Some birds, such as geese, eagles, robins, etc., pair for life, and remain true to their connubial attachment; while hens, turkeys, sheep, horses, and neat cattle, associate promiscuously, which shows that it is a faculty distinct from Amativeness and Adhesiveness.

**C** LARGE.—Seeks one, and but one sexual mate; experiences the keenest disappointment when love is interrupted; is perfectly satisfied with the society of that one, and can truly love no other, and retains that love even after its object is dead; may love and marry another, but it will be more from motives of policy than pure conjugal union; and should exert every faculty to win the heart and hand of the one beloved; nor allow any thing to alienate their affections, because certain ruin to mind and body is consequent thereon.

**VERY LARGE**.—Possesses the element of conjugal union, and flowing together of soul, in the highest degree, and, with Continuity large, becomes broken-hearted when disappointed, and comparatively worthless in this world; seeks death rather than life; regards this union as the gem of life, and its loss as worse than death; and should manifest the utmost care to bestow itself only where it can be reciprocated for life.

**FULL**.—Can love cordially, yet is capable of changing its object, especially if Continuity be moderate; will love for life provided circumstances are favorable, yet will not bear every thing from a lover or companion, and, if one love is interrupted, will form another.

**AVERAGE**.—Is disposed to love but one for life, yet is capable of changing its object, and, with Secretiveness and Approbativeness large, and Conscientiousness only full, is capable of coquetry, especially if Amativeness is large, and Adhesiveness only full, and the temperament more powerful than fine-grained; such should cultivate this faculty, and not allow their other faculties to break their first love.

**MODERATE**.—Is somewhat disposed to love only once, yet allows other stronger faculties to interrupt first love, and, with Amativeness large, can form one attachment after another with comparative ease, yet is not true as a lover, nor faithful to first love.

**SMALL**.—Cares but little for first love, and seeks the promiscuous society and affection of the opposite sex, rather than a single partner for life.

**VERY SMALL**.—Manifests none of this faculty, and experiences too little to be cognizable.

#### 4. INHABITIVENESS.



The HOME feeling ; love of HOUSE, the PLACE where one was born or has lived, and of home associations. Adapted to man's need of an abiding place, in which to exercise the family feelings ; patriotism. Perversion—homesickness when away from home.

**LARGE.**—Has a strong desire to locate young, to have a home or room exclusively to itself ; leaves home with great reluctance, and returns with extreme delight ; soon becomes attached to house, sleeping-room, garden, fields, furniture, etc. ; and highly prizes domestic associations ; nor is satisfied till it has a place on which to expend this home instinct ; with Philoprogenitiveness, Adhesiveness, Individuality, and Locality large, will love to travel, yet be too fond of home to stay away long at a time ; may be a cosmopolite in early life, and see much of the world ; but will afterward settle down in one spot ; but with Approbativeness and Combativeness large, will defend national honor, praise its own country, government, etc. ; and defend both country and fireside with great spirit ; with Ideality large, is well adapted to beautify home ; with Friendship large, will delight to see friends at home, rather than abroad ; with Alimentiveness large, will enjoy food at home better than elsewhere, etc. : p. 68.

**VERY LARGE.**—Is liable to be homesick when away from home, especially for the first time, and the more so if Philoprogenitiveness and Adhesiveness are large ; will suffer almost any inconvenience, and forego bright prospects rather than leave home ; and remain in an inferior house.

or place of business, rather than change. Its combinations will be analogous to those under Inhabitiveness large: p. 68.

5 FULL.—Prefers to live in one place, yet willingly changes it when interest or the other faculties require it; and with large Philoprogenitiveness, Adhesiveness, and Amativeness, will think more of family and friends than of the domicile: p. 69.

AVERAGE.—Loves home tolerably well, yet with no great fervor, and changes the place of abode as the other faculties may dictate; takes no great interest in house or place, as such, or pleasure in their improvement, and is satisfied with ordinary home comforts; with Acquisitiveness large, spends reluctantly for its improvement; with Constructiveness moderate, takes little pleasure in building additions to home; with Individuality and Locality large, loves traveling more than staying in one place, and is satisfied with inferior home accommodations: p. 68.

MODERATE OR SMALL.—Cares little for home; leaves it without much regret; contemplates it with little delight; takes little pains in its improvement; and with Acquisitiveness large, spends reluctantly for its improvement: p. 69.

VERY SMALL.—Experiences almost none of this faculty, and manifests still less: p. 69.

### J. CONTINUITY.



No 51. LARGE.



No 52. SMALL.

A patient DWELLING upon one thing till it is finished; **CON-**  
**STRUCTIVENESS** and **CONNECTEDNESS** of thought and feeling



...not of doing one thing at a time. Her  
...repetition, repetition, and excessive amplification.

...the mind to the one thing in hand till it  
...keeps up one continuous train of thought,  
...is discouraged if attention is directed  
...not immediately consider another, with allusion  
...for months and years, with  
...and consistent in religious exercises  
...destructiveness large, retains great  
...with Ideality, Comparison, and Language  
...and remains figurative expressions, and  
...one and turns over one thing, and is  
...in intellectual investigations, becomes  
...and delays rather than one

...slowly, yet cannot lose  
...yet lacks intensity or point; it  
...rather than an another is

...unless especially called to  
...and can, though with all  
...with the business organs large,  
...with the feelings large, fixes their action, yet

...as  
...yet prefers one thing  
...is not a snatterer, nor yet  
...is clear in style, and consec-  
...with Comparison large, manufactures  
...and connectedly, and always in the

...and indulges variety, and change of thought, feel-  
...rather lacks application;

application; jumps rapidly from premise to conclusion, and fails to connect and carry out ideas; is a creature of impulse; lacks steadiness and consistency of character; may be brilliant, yet cannot be profound; humming-bird like, flies rapidly from thing to thing, but does not stay long; has many good thoughts, yet they are scattered; and talks on a great variety of subjects in a short time, but fails sadly in consecutiveness of feeling, thought, and action. An illustrative anecdote. An old and faithful servant to a passionate, petulant master, finally told him he could endure his testiness no longer, and must leave, though with extreme reluctance. "But," replied the master, "you know I am no sooner mad than pleased again." "Aye, but," replied the servant, "you are no sooner pleased than mad again:" p. 71.

VERY SMALL.—Is restless, and given to perpetual change; with activity great, is composed of gusts and counter-gusts of passion, and never one thing more than an instant at a time: p. 72.

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## SELFISH PROPENSITIES.



No. 53. LARGE.



No. 54. SMALL.

These provide for man's ANIMAL wants; create those desires and instincts which relate more especially to his animal existence and habitual wants.

LARGE.—Gives strong animal desires; creates that selfishness which takes good care of number one; is strongly attached to this world and its pleasures; and, with activity great, uses vigorous exertions to accomplish worldly and personal ends; with the moral organs less than the selfish, connected with bodily disease, is liable to the depraved and

## THE SELF-INSTRUCTOR.

audestation; but with the moral and intellectual organs large, and thy organization, gives force, energy, determination, and that efficiency which accomplishes much.

**VERY LARGE.**—Experiences these animal impulses with still greater intensity; enjoys animal existence and pleasures with the keenest relish; and with great excitability or a fevered state of body, produces a strong tendency to sensual gratification, and sinful desires; yet when properly directed, and sanctified by the higher faculties, gives tremendous force of character, and energy of mind.

**FULL.**—Creates a good share of energy and physical force, yet no more than is necessary to cope with surrounding difficulties; and, with large moral and intellectual faculties, manifests more mental than physical force.

**AVERAGE.**—Gives a fair share of animal energy, yet hardly enough to grapple with life's troubles and wrongs; with large moral and intellectual faculties, has more goodness than efficiency, and enjoys quiet more than conflict with men; and fails to manifest what goodness and talent are possessed.

**MODERATE.**—Rather lacks efficiency; yields to difficulties; wants fortitude and determination; fails to assert and maintain rights; and with large moral organs, is good-hearted, moral, etc.; yet borders on tameness.

**SMALL, OR VERY SMALL.**—Accomplishes little; lacks courage and force, and with large intellectual organs, is talented, yet utterly fails to manifest that talent; and with large moral organs, is so good as to be good for nothing.

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## A. VITATIVENESS.

**TENACITY** of life; resistance to death; love of existence as such; dreads annihilation; loves life, and clings tenaciously to it for its own sake.

**LARGE.**—Struggles resolutely through fits of sickness, and will not give up to die till it is absolutely compelled to do so. With large animal organs, clings to life on account of this world's gratifications; with large moral organs, to do good—to promote human happiness, etc.; with large social faculties, loves life both for its own sake and to bless family; with very large Cautionness, dreads to change the present mode of existence, and with large and perverted Veneration and Conscientiousness, and small Hope, has an indescribable dread of entering upon an untried fu-

ture state ; but with Hope large, and a cultivated intellect, expects to exist hereafter, etc.

**VERY LARGE.**—Shrinks from death, and clings to life with desperation ; struggles with the utmost determination against disease and death ; nor gives up to die till the very last, and then by the hardest ; with Cautiousness very large, and Hope moderate, shudders at the very thought of dying, or being dead ; but with Hope large, expects to live against hope and experience. Combinations like those under large, allowance being made for the increase of this faculty.

**FULL.**—Loves life, and clings tenaciously to it, yet not extravagantly ; hates to die, yet yields to disease and death, though reluctantly.

**AVERAGE.**—Enjoys life, and clings to it with a fair degree of earnestness, yet by no means with passionate fondness ; and with a given constitution and health, will die easier and sooner than with this faculty large.

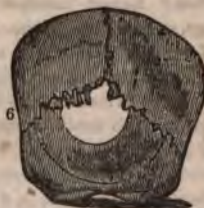
**MODERATE OR SMALL.**—Likes to live, yet cares not great about existence for its own sake ; with large animal or domestic organs, may wish to live on account of family, or business, or worldly pleasure, yet cares less about it for its *own sake*, and yields up existence with little reluctance or dread.

**VERY SMALL.**—Has no desire to live merely for the sake of living, but only to gratify other faculties.

## 6. COMBATIVENESS.



No. 55. LARGE.



No. 56. SMALL.

RESISTANCE ; OPPOSITION ; DEFENCE ; DEFIANCE ; BOLDNESS ;  
COURAGE ; RESENTMENT ; SPIRIT ; WILLINGNESS TO ENCOUNTER ;





brain, and large moral and intellectual organs, will evince some intellectual and moral force, when once thoroughly roused, which will be but seldom; with large Approbativeness, and small Acquisitiveness, will defend character, but not pecuniary rights; with large Cautiousness, may be courageous where there is no danger, yet will run rather than fight; with smaller Cautiousness, will show some resentment when imposed upon, but submit rather tamely to injuries; with very large Philoprogenitiveness, and only average friendship, will resent any injuries offered to children with great spirit, yet not resent indignities offered to friends, etc.: p. 75.

**MODERATE.**—Rather lacks efficiency; with only fair muscles, is a poor worker, and fails to put forth even what little strength is possessed; with good moral and intellectual organs, possesses talent and moral worth, yet is easily overcome by opposition or difficulty; should seek some quiet occupation, where business comes in of itself, because it cannot urge itself unbidden upon the attention of others; is too good to be energetic; with weak Acquisitiveness, allows virtual robbery without resentment; with large Cautiousness, is tame and pusillanimous; with large Approbativeness, cannot stand rebuke, but will endure it; with moderate Self-Esteem and Hope, is all "I can't, it's hard," etc., and will not do well in life: p. 78.

**SMALL.**—Is inefficient; can accomplish little; never feels its own strength; and with large moral and intellectual organs, is too gentle and easily satisfied; with large Cautiousness, runs to others for protection, and is always complaining of its bad treatment: p. 79.

**VERY SMALL.**—Possesses scarcely any energy, and manifests none: p. 79.

## 7. DESTRUCTIVENESS.

**EXECUTIVENESS; SEVERITY; STERNNESS;** the DESTROYING and PAIN-causing faculty; **HARSHNESS; EXTERMINATION; INDIGNATION;** disposition to BREAK, CRUSH, and TEAR DOWN; **THE WALK-RIGHT-THROUGH-SPIRIT;** adapted to man's destroying whatever is prejudicial to his happiness; performing and enduring surgical operations; undergoing pain, etc. **Perversion**—wrath; revenge; malice; disposition to murder, etc.

**LARGE.**—Imparts that determination, energy, and force which removes or destroys whatever impedes its progression; with Firmness large, gives that iron will which adheres till the very last, in spite of every thing.



5 FULL.—Evinces a fair degree of this faculty, yet its tone and direction depend upon the larger organs; with large propensities, manifests much animal force; with large moral organs, evinces moral determination and force; with large intellectual organs, possesses intellectual might and energy, and thus of its other combinations; but with smaller Combative-ness, is peaceful until thoroughly roused, but then rather harsh and vindictive; in boys, attacks only those it knows it can conquer, yet is then harsh; with smaller Self-Esteem, exercises this faculty more in behalf of others than of itself; with large Cautiousness and moderate Combative-ness, keeps out of danger, broils, etc., till literally compelled to engage in them, but then becomes desperate, etc.: p. 83.

AVERAGE.—Manifests itself in a similar manner as when full, due allowance being made for diminished power: p. 82.

MODERATE.—Evinces but little harshness or severity; with large Benevolence, is unable to witness suffering or death, much less to cause them; will possess but little force of mind, or executiveness of character, to drive through great obstacles; with large moral organs added, will be more beloved than feared, and manifest extreme sympathy, amounting sometimes even to weakness, and secure ends more by mild than severe measures; with moderate Combative-ness and Self-Esteem, is irresolute, unable to stand its ground, or to take care of itself; flies to others for protection; can do little, and feels that it can do still less; fails to realize or put forth its strength; and with large Cautiousness added, sees a lion where there is none, and makes mountains of mole-hills; and with small Hope added is literally good for nothing; but with large Hope and Firmness, and full Self-Esteem and Combative-ness, accomplishes considerable, yet in a quiet way, and by perseverance more than force, by siege rather than by storm, and with large intellectual and moral faculties added, will be a good, yet not a tame, citizen; exert a good influence, and that always healthful, and be missed more when dead than prized while living. Those combinations under this organ large, reversed, apply to it when moderate: p. 84.

SMALL.—With large moral faculties, possesses too tender a soul to enjoy our world as it is, or to endure hardships or cruelties; can neither endure nor cause suffering, and show so little as to provoke a smile or ridicule, and should cultivate hardness and force: p. 82.

VERY SMALL.—Experiences little, and manifests none of this faculty

## 8. ALIMENTIVENESS.

APPETITE; the FEEDING instinct; RELISH for food; HUNGER adapted to man's need of food, and creating a disposition to

questions; enjoying it, but not extravagantly; rarely over-eats, except when the stomach is disordered, and then experiences this hankering above described, which light eating alone can cure. For combinations, see Alimentiveness large: p. 87.

**AVERAGE.**—Enjoys food well, and eats with a fair relish; yet rarely over-eats except when rendered craving by dyspeptic complaints: p. 86.

**MODERATE.**—Rather lacks appetite; eats with little relish, and hence requires to pamper and cultivate appetite by dainties, and enjoying rich flavors; can relish food only when other circumstances are favorable; feels little hunger, and eats to live, instead of lives to eat; with Eventuality small, cannot remember from one meal to another what he had at the last: p. 87.

**SMALL.**—Eats with long teeth, and little relish; hardly knows or cares what or when he eats; and should pay more attention to duly feeding the body: p. 88.

**VERY SMALL.**—Is almost wholly destitute of appetite.

This faculty is more liable to perversion than any other, and excessive eating occasions more sickness, and depraves the animal faculties more than all other causes combined. Properly to feed the body, is of the utmost importance. Whenever this faculty becomes diseased, the first object should be to restore its natural function by abstinence. Medicines can never do it.

## C. BIBATIVENESS OR AQUATIVENESS.

**FONDNESS** for LIQUIDS; desire to DRINK; love of WATER, washing, bathing, swimming, sailing, etc. Adapted to the existence and utility of water. Perversion—drinking in excessive quantities; drunkenness; and unquenchable thirst.

**LARGE.**—Loves to drink freely, and frequently; experiences much thirst; enjoys washing, swimming, bathing, etc., exceedingly, and is benefited by them; with Ideality large, loves water prospects.

**VERY LARGE.**—Is exceedingly fond of water, whether applied internally or externally; with large Adhesiveness and Approbativeness, and small Self-Esteem and Acquisitiveness, should avoid the social glass, lest he be overcome by it.

**FULL.**—Enjoys water well, but not extravagantly; drinks freely when the stomach is in a fevered state, and is benefited by its judicious external application.

**AVERAGE.**—Likes to drink at times, after working freely or perspiring copiously, yet cares no great about it.

## THE SELF-INSTRUCTOR.

**MODERATE.**—Partakes of little water, except occasionally, and is not particularly benefited by its external application; further steam is necessary for cleanliness; dislikes the shower or plunge baths, and rather dreads than enjoys sailing, swimming, etc., especially if Cautiousness is large.

**SMALL.**—Gains little for this element in any of its forms, or for any liquid food, and, with large Cautiousness, dreads to be on or near the water; with Alimentiveness large, prefers solid hard food to puddings or broth, etc.

**VERY SMALL.**—Has an unqualified aversion to water.

9.

NESS.



No. 61. LARGE



No. 62. SMALL

**ECONOMY; FRUGALITY;** the **ACQUIRING, SAVING, and HOARDING** instinct; **LAYING UP OF SURPLUS**, and allowing nothing to be **WASTED**; desire to **POSSESS and OWN**; the **MINE AND THINE FEELING**; claiming of one's own things; love of **TRADING AND AMASSING PROPERTY**. Adapted to man's need of laying up the **necessaries and comforts** of life against a time of future need. **Perversion**—a miserly, grasping, close-fisted penuriousness.

**LARGE.**—Saves for future use what is not wanted for present; allows  
 " to go to waste; turns every thing to a good account; buys  
 of makes the most of all it gets; is industrious, economical, and

vigorously employs means to accumulate property and desires to own and possess much; with large social organs, industriously acquires property for domestic purposes, yet is saving in the family; with very large Adhesiveness and Benevolence, is industrious in acquiring property, yet spends it too freely upon friends; with large Hope added, is too apt to endorse for them; with small Secretiveness, and with activity greater than power, is liable to overdo, and takes so much work upon itself in order to save, as often to incur sickness, and thus loses more than gains; with large Approbativeness and small Secretiveness, tells how much property it possesses, but with large Secretiveness, keeps its own pecuniary affairs to itself; with large Constructiveness, inclines to make money by engaging in some mechanical branch of business; with large Cautiousness, is provident; with large Ideality, keeps its things very nice, and is tormented by whatever mars beauty; with large intellectual organs, loves to accumulate books, and whatever facilitates intellectual progress; with large Veneration and Self-Esteem, sets great store on antique and rare coins, and specimens, etc. : p. 89.

VERY LARGE.—Hastens to be rich; is too eager after wealth; too close in making bargains; too small and close in dealing; with large Cautiousness, is penny wise, but pound foolish; holds the sixpence too close to the eye to see the dollar further off, and gives its entire energies to amassing property; with smaller Secretiveness and large Conscientiousness, is close, yet honest, will have all its own, yet wants no more, and never employs deception; but, with large Secretiveness and but average Conscientiousness, makes money any how; palms off inferior articles for good ones, or at least over-praises what it wants to sell, and runs down what it buys; and with large Philoprogenitiveness and Perceptives added, can make a finished horse-jockey; with small Self-Esteem, is small and mean in deal, and sticks for the half cent; with very large Hope, and only full Cautiousness, embarks too deeply in business, and is liable to fail; with large Adhesiveness and Benevolence, will do for friends more than give, and circulate the subscription paper rather than sign it; with large Hope and Secretiveness, and only average Cautiousness, buys more than it can pay for, bases more in promises than in money, and should adopt a cash practice, and check the manifestations of this faculty by being less penurious and industrious, and more liberal : p. 92.

5 FULL.—Takes good care of what it possesses, and uses vigorous exertions to enhance them; values property for itself and its uses; is industrious, yet not grasping; and saving, without being close; with large Benevolence, is too ready to help friends; and with large Hope added, too liable to endorse; and with an active temperament, is too industrious to come to want; yet too generous ever to be rich. For additional combinations, see Acquisitiveness large : p. 93.

AVERAGE.—Loves property; yet the other faculties spend quite a

as this faculty accumulates; with *Cautiousness* large, or very large, loves property in order to be safe against future want; with large *Imaginative-ness*, desires it to keep up appearances; with large *Conscientiousness* to pay debts when it has the means; with large *Intellectual organs*, will contribute to intellectual attainments; yet the kind of property and objects sought in its acquisition, depend upon other and larger faculties, p. 33.

*Miserable*.—Values and makes property more for its uses than itself; looks it as a means rather than an end; with *Cautiousness* large, may avoid economy from fear of wanting to want; or with other large organs, to secure other ends; yet cares no great for property in its own amount, is rather wasteful; does not excel in bargaining, or like it; has no great natural pecuniary tact, or money-making capability, and is in danger of being quite up to income; with *Ideality* large, must have nice things, no matter if they are costly, yet does not take first-rate care of them; disregards small expenses; purchases to consume as soon as it buys; prefers to enjoy earnings now to laying them up; with large *Domestic organs*, spends freely for family; with strong *Approbateness* and moderate *Cautiousness*, is liable to be a spendthrift, and contract debts to make a display; with *Hope* large, runs deeply in debt, and spends money before it is earned; and thus of the other combinations: p. 34.

*Scatter*.—Holds money loosely; spends it often without getting its full value; wastes little here his money goes; with *Hope* very large, enjoys his money today without saving for to-morrow; and with large *Approbateness* and *Ideality* added, and only average *Causality*, is prodigal, and spends money to great advantage; contracts debts without providing for their payment, &c. For additional combinations, see *Acquisitiveness*

*Wasteful*.—Does not know the value of money; is wasteful; does not save; and will be always in want:

*Wasteful and acquisitive*.—Loves to get with acquisition, accumulates property, but does not value it, so, the former large and the latter small; he will buy a horse, and then throws it away; he will buy a coat, and then throws it away; he will buy many things, but does not value them, and so he wastes his money. *Wasteful and acquisitive*.—Loves to get with acquisition, accumulates property, but does not value it, so, the former large and the latter small; he will buy a horse, and then throws it away; he will buy a coat, and then throws it away; he will buy many things, but does not value them, and so he wastes his money. *Wasteful and acquisitive*.—Loves to get with acquisition, accumulates property, but does not value it, so, the former large and the latter small; he will buy a horse, and then throws it away; he will buy a coat, and then throws it away; he will buy many things, but does not value them, and so he wastes his money.



## 10. SECRETIVENESS



No. 63. LARGE.



No. 64. SMALL.

SELF-GOVERNMENT; ability to RESTRAIN feelings; POLICY; MANAGEMENT; RESERVE; EVASION; DISCRETION; CUNNING; Adapted to man's requisition for controlling his animal nature. Perverted, it causes duplicity, double-dealing, lying, deception, and all kinds of false pretensions.

**LARGE.**—Throws a veil over the countenance, expression, and conduct; appears to aim at one thing while accomplishing another; loves to surprise others; is enigmatical, mysterious, guarded, foxy, politic, shrewd, managing, employs humbug, and is hard to be found out; with Cautiousness large, takes extra pains to escape detection; with Conscientiousness also large, will not tell a lie, yet will not always tell the truth; evades the direct question, and is equivocal in character; and though honest in purpose, yet resorts to many little cunning devices; with large intellectual organs and Cautiousness, expresses its ideas so guardedly as to lack distinctness and directness, and hence is often misunderstood; with large Approbateness, takes many ways to secure notoriety, and hoists some false colors; with large Acquisitiveness, employs too much cunning in pecuniary transactions, and unless checked by still larger Conscientiousness, is not always strictly truthful or honest; with large social organs, forms few friendships, and those only after years of acquaintance, nor evinces half the attachment felt; is distant in society, and communicates, even with friends, only by piecemeal; divulges very few plans or business matters to acquaintances, or even to friends; lacks communicativeness, and has little or no fresh-hearted expression of feeling, but leaves an impression of uncertainty as to what they are and mean: p. 96.

**VERY LARGE.**—Is non-committal; cunning in the extreme.

average Conscientiousness, is deceptive, tricky, double-dealing, and unworthy to be trusted; with large Acquisitiveness added, will cheat as well as lie; with large Cautiousness, is unfathomable even by acknowledged friends; with very large Conscientiousness and large moral organs, and only average or full propensities, is not dangerous, and has a good moral basis, yet instinctively employs many stratagems, calculated to cast off suspicions on its motives; and should cultivate openness and sincerity: p. 98.

**FULL.**—Evinces much self-government; yet, if temperament be active, when the feelings do break forth, manifest themselves with unusual intensity; with large Acquisitiveness and Cautiousness, communicates but little respecting pecuniary affairs; with large Approbativeness, takes the popular side of subjects, and sails only with the current of public opinion; with Conscientiousness large, is upright in motive, and tells the truth, but not always the whole truth; and, though it hoists no false colors, it does not always show its own. For additional combinations, see Secretiveness large: p. 99.

**AVERAGE.**—Maintains a good share of self-government, except when under excitement, and then lets the whole mind out fully; with large Combativeness and an active temperament, though generally able to control resentment, yet, when once provoked, shows the full extent of its resentment; with large Cautiousness, sees that there is no danger before it lets the feelings fly; but with an excitable temperament, and especially a deranged stomach, shows a general want of policy and self-government, because the feelings are too strong to be kept in check; but if this faculty is manifested in connection with larger faculties, it evinces considerable power, yet is wanting when placed in opposition to them: p. 96.

**MODERATE.**—Expresses feelings with considerable fullness; pursues an open, direct course; is sincere and true; employs but little policy, and generally gives vent to thoughts and feelings; with Cautiousness large, evinces prudence in deeds, but imprudence in words; expresses opinions imprudently, yet is safe and circumspect in conduct; with large Acquisitiveness and Conscientiousness, prefers the one-price system in dealing, and cannot bear to banter; with large Adhesiveness, is a sincere, open-hearted friend, and communicates with perfect freedom; with large Conscientiousness, and Combativeness added, is truthful, and speaks its whole mind too bluntly; with fine feelings, and a good moral organization, manifests the higher, finer feelings, without restraint or reserve, so as to be the more attractive; is full of goodness, and shows all that goodness without any intervening veil; manifests in looks and actions what is passing within; expresses all its mental operations with fullness, freedom, and force; chooses direct and unequivocal modes of expression; discloses faults as freely as virtues, and leaves none at a loss as to the real character; be with the harsher elements predominant, appears more hating

and hateful than it really is because it blows all its dislikes right out: p. 100.

**SMALL.**—Is perfectly transparent; seems to be just what, and all that, it really is; disdains concealment in all its forms; is no hypocrite, but passive and unequivocal in all it says or does; carries the soul in the hands and face, and makes its way directly to the feelings, because it expresses itself so unequivocally; with large Cautiousness, is guarded in action, but unguarded in expression; frees its mind regardless of consequences, yet shows much prudence in other respects; with Conscientiousness large, loves the truth wherever it exists, and opens its mind freely to evidence and conviction; is open and above board in every thing, and allows all the mental operations to come right out, unveiled and unrestrained, so that their full force is seen and felt: p. 101.

**VERY SMALL.**—Conceals nothing, but discloses every thing: 101.

## 11. CAUTIOUSNESS.



No. 65. LARGE.



No. 66. SMALL.

CAREFULNESS; WATCHFULNESS; PRUDENCE; PROVISION against want and danger; SOLICITUDE; ANXIETY; APPREHENSION; SECURITY; PROTECTION; AVOIDING prospective evils; the sentinel. Adapted to those dangers which surround us, and those provisions necessary for our future happiness. Perversion—irresolution; timidity; procrastination; indecision.

THE SELF-INSTRUCTOR.

... always at the look-out; takes ample time to get read,  
... respective dangers; makes every thing safe; guards  
... ; incurs no risk; sure binds that it may sure find;  
... , Hope, and an active temperament, drives,  
... is undertaken, yet drives cautiously; lays on the  
... a tight rein, as to not to upset its plans; with Large  
... is doubly cautious in character; with large Approbat-  
... all Approbativeness, is extra careful of character, but not of  
... hope, Approbativeness and small Approbativeness takes  
... money matters, but not of reputation; with large Ad-  
... experience the greatest solicitude for the  
... with large Circumspectiveness, is careful to do nothing  
... age Caution, has safe plans, and is judicious; with large  
... and Hope, combines judgment with energy and enter-  
... ; when some weakness, yet is prudent; with large intellectual  
... and Firmness, is cautious in coming to conclusions, and canvasses  
... all sides of the question, yet more settled, is unmoved; with small  
... confidence, relies too much upon the judgment of others, and too little  
... credit with large Philoprogenitiveness and disordered nerves, expe-  
... unnecessary solicitude by children, and takes extra care of them,

Vol. 2 p. 164.

[illegible]

...with large Combustiveness and  
...is tolerably safe  
...with large Acquisitiveness,  
...yet with  
...and lays plans

[illegible]



average or full Causality, will always be in hot water, fail to mature his plans, begin before he is ready, and be luckless and unfortunate in every thing, etc. : p. 103.

**MODERATE.**—With excitability great, acts upon the spur of the moment, without due deliberation; meets with many accidents caused by imprudence; with large Combativeness, is often at variance with neighbors; with large Approbativeness, seeks praise, yet often incurs criticism; with average Causality and large Hope, is always doing imprudent things, and requires a guardian; with small Acquisitiveness keeps money loosely, and is easily over-persuaded to buy more than can be paid for; with large Philoprogenitiveness, loves to play with children, yet often hurts them; with large Language and small Secretiveness, says many very imprudent things, etc., and has a hard row to hoe; and with large Combativeness, has many enemies, but few friends, etc. : p. 106.

**SMALL.**—Is rash, reckless, luckless; and with large Hope, always in trouble; with large Combativeness, plunges headlong into difficulties in full sight, and should assiduously cultivate this faculty : p. 106.

**VERY SMALL.**—Has so little of this faculty, that its influence upon conduct is rarely ever perceived : p. 107.

## 12. APPROBATIVENESS.

**DESIRE** to be ESTEEMED; regard for CHARACTER, APPEARANCES, etc.; love of PRAISE; desire to EXCEL; AMBITION; AFFABILITY; POLITENESS; desire to DISPLAY and show off; sense of HONOR; desire for a GOOD NAME, for NOTORIETY, FAME, EMINENCE, DISTINCTION, and to be THOUGHT WELL OF; PRIDE of character; SENSITIVENESS to the speeches of people; and love of POPULARITY. Adapted to the reputable and disgraceful. Perversion—vanity; affectation; ceremoniousness; aristocracy; pomposity; eagerness for popularity; outside display, etc.

**LARGE.**—Loves commendation, and is cut by censure; is keenly alive to the smiles of public opinion; minds what people say; strives to show off to advantage, and is affable, courteous, and desirous of pleasing; loves to be in company; stands on etiquette and ceremony; aspires to do and become something great; sets much by appearances, and is mortified by reproach; with large Cautiousness and moderate Self-Esteem, is careful to take the popular side, and fears to face the ridicule of others; yet with



Combateness and small Agreeableness, lacks civility and complaisance to others; disdains to flatter, and cannot be stuffed and should cultivate a pleasing, winning mode of address: p. 112.

**SMALL.**—Cares little for the opinions of others, even of friends; is comparatively insensible to praise; disregards style and fashion; despises etiquette and formal usages; never asks what will persons think, and puts on no outside appearances for their own sake; with large Self-Esteem, Firmness, and Combateness, is destitute of politeness, devoid of ceremony, and not at all flexible or pleasing in manners; with large Combateness and Conscientiousness, goes for the right regardless of popularity, and is always making enemies; says and does things in so graceless a manner as often to displease; with large Acquisitiveness and Self-Esteem, though wealthy, makes no boast of it, and is as commonplace in conduct as if poor, etc.: p. 112.

**VERY SMALL.**—Cares almost nothing for reputation, praise, or censure as such.

### 13. SELF-ESTEEM.



No. 67. LARGE.



No. 68. SMALL.

SELF-appreciation and valuation; self-RESPECT and RELIANCE; MAGNANIMITY; NOBLENES; INDEPENDENCE; DIGNITY; SELF-SATISFACTION and complacency; love of liberty and power; an ASPIRING, SELF-ELEVATING, RULING instinct; PRIDE of character; MANLINESS; LOFTY-MINDEDNESS, and desire for elevation. Adapted to the superiority, greatness, and exalted dignity of

fully upon its own energies in cases of emergency, yet is willing to hear advice though seldom takes it; conducts becomingly and secures respect; and with large Combativeness and Firmness, and full Destructiveness and Hope, evinces much power of this faculty, but little when these faculties are small: p. 116.

**AVERAGE.**—Shows this faculty mainly in combination with those that are larger; with large Approbativeness and Firmness, and a large brain and moral organs, rarely trifles or evinces meanness; yet is rarely conceited, and thinks neither too little nor too much of self, but places a just estimate upon its own capabilities; with large Adhesiveness, both receives and imparts character to friends, yet receives most; with large Conscientiousness, prides itself more on moral worth than physical qualities, wealth, titles, etc.; and with large intellectual and moral organs, values itself mainly for intellectual and moral excellence: p. 113.

**MODERATE.**—Rather underrates personal capabilities and worth; feels rather inferior, unworthy, and humble; lacks dignity and manliness, and is rather apt to say and do trifling things, and let itself down; with large intellectual and moral organs, leads off well when once placed in a responsible position, yet at first distrusts its own capabilities; with large Conscientiousness, Combativeness, and activity, often appears self-sufficient and positive, because certain of being right, yet it is founded more on reason than egotism; with large Approbativeness, loves to show off, and make others satisfied with its capabilities, yet is not satisfied with itself; goes abroad after praise, rather than feels internally conscious of its own merits; is apt to boast because it would make others appreciate its powers, while, if it were fully conscious of them, it would care less about the estimation of others; with large moral and intellectual powers, has exalted thoughts and aspirations, and communicates well, yet often detracts from them by commonplace phrases and undignified expressions; will be too familiar to be respected in proportion to merit, and should vigorously cultivate this faculty by banishing mean and cultivating high thoughts of self: p. 116.

**SMALL.**—Feels diminutive in its own eyes; lacks elevation and dignity of tone and manner; places a low estimate on self; and, with Approbativeness large, is more anxious to appear well in the eyes of others than in its own; with large Combativeness and Destructiveness, shows some self-reliance when provoked or placed in responsible positions, yet lacks that dignity and tone which commands universal respect, and gives a capability to lead off in society; lacks self-confidence and weight of character; shrinks from responsible and great undertakings, from a feeling of unworthiness; underrates itself, and is therefore undervalued by others, and feels insignificant as if in the way, or trespassing upon others, and hence often apologizes; and should feel constantly "I'm a man."

**VERY SMALL.**—Feels little, and manifests none of this faculty.

## 54



No. 70. SMALL.

1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 26

... to the end, and may be fully  
 ... and large Combativeness, cannot be  
 ... with large Com  
 ... and war-venture to stability, and not  
 ... through difficulties; with  
 ... with large Cautious-  
 ... in being plain and forming  
 ... to waver until  
 ... in more unchanging; with  
 ... decides  
 ... with Adhesiveness and Be-  
 ... cannot be  
 ... carefully per-  
 ... with it planning  
 ... Self-Interest, large,  
 ... in the class of magnanimous  
 ... and fullness, yet is  
 ... and Com-



iveness, is doubly decided wherever right or justice are concerned, and in such cases will never give one inch, but will stand out in argument, effort, or as a juryman till the last: p. 119.

**VERY LARGE.**—Is well-nigh obstinate, stubborn, and with large Combative-ness and Self-Esteem, is unchangeable as the laws of the Medes and Persians, and can neither be persuaded nor driven; with large activity, power, brain, and intellectual organs, is well calculated to carry forward some great work which requires the utmost determination and energy; with large Causality, can possibly be turned by potent reasons, yet by nothing else: p. 120.

**FULL.**—Like Firmness large, shows a great degree of decision, when this faculty works with large organs, but not otherwise; with Combative-ness and Conscientiousness large, shows great Fixedness where right and truth are concerned, yet with Acquisitiveness moderate, lacks perseverance in money matters; with moderate Combative-ness and Self-Esteem, is easily turned; and with large Adhesiveness and Benevolence, too easily persuaded, even against its better judgment; with Cautiousness and Approbative-ness large, or very large, often evinces fickleness, irresolution, and procrastination; and with an uneven head, and an excitable temperament, often appears deficient in this faculty: p. 131.

**AVERAGE.**—When supported by large Combative-ness, or Conscientiousness, or Causality, or Acquisitiveness, etc., shows a good degree of this faculty; but when opposed by large Cautiousness, Approbative-ness, or Adhesiveness, evinces its deficiency, and has not enough of this faculty for great undertakings: p. 119.

**MODERATE.**—Rather lacks perseverance, even when his larger faculties support it, and when they do not, evinces fickleness, irresolution, indecision, and lacks perseverance; with Adhesiveness large, is too easily persuaded and influenced by friends; with large Cautiousness and Approbative-ness and moderate or small Self-Esteem, is flexible and fickle, and goes with the current: p. 132.

**SMALL.**—With activity great, and the head uneven, is fitful, impulsive, and, like the weather-vane, shifts with every changing breeze, and is ruled by the other faculties; and as unstable as water: p. 122.

**VERY SMALL.**—Is changed by the slightest motives; is a perfect creature of circumstances, and accomplishes nothing requiring perseverance: p. 122.

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## MORAL FACULTIES.

THESE render man a moral, accountable, and religious being, humanize, adorn, and elevate his nature; connect him with the

moral nature of things; create his higher and nobler sentiments; beget aspirations after goodness, virtue, purity, and moral principle, and ally him to angels and to God.



No. 71. LARGE.



No. 72. SMALL.

**LARGE.**—Create a high regard for things sacred and religious; give an elevated, moral, and aspiring cast of feelings and conduct; create right intentions, and a desire to become good, holy, and moral in feeling and conduct; and, with weak animal feelings, is a rose in the shade.

**VERY LARGE.**—Give a most exalted sense and feeling of the moral and religious, with a high order of practical goodness, and the strongest aspirations for a higher and holier state, both in this life and that which is to come.

**FULL.**—Has a good moral and religious tone, and general correctness of motive, so as to render feelings and conduct about right; but with strong propensities and only average intellectual faculties, is sometimes led into errors of belief and practice; means right, yet sometimes does wrong, and should cultivate these faculties, and restrain the propensities.

**AVERAGE.**—Surrounded by good influences, will be tolerably moral and religious in feeling, yet not sufficiently so to withstand large propensities; with disordered nerves, is quite liable to say and do wrong things, yet afterward repents, and requires much moral cultivation.

**MODERATE.**—Has a rather weak moral tone; feels but little regard for things sacred and religious; is easily led into temptation; feels but little moral restraint; and, with large propensities, especially if circumstances favor their excitement, is exceedingly liable to say and do what is wrong.

**SMALL.**—Has weak moral feeling; lacks moral character; and, with large propensities, is liable to be depraved, and a bad member of society.

**VERY SMALL.**—Feels little, and shows no moral tone



## 15. CONSCIENTIOUSNESS.



No. 73. LARGE.



No. 74. SMALL.

MORAL PRINCIPLE ; INTEGRITY ; PERCEPTION and love of right ; innate sense of ACCOUNTABILITY and obligation ; love of JUSTICE and truth ; regard for DUTY ; desire for moral PURITY and excellence ; disposition to fulfill PROMISES, agreements, etc. ; the internal MONITOR which approves the right and condemns the wrong ; sense of GUILT ; CONTRITION ; desire to REFORM ; PENITENCE ; FORGIVENESS. Adapted to the rightness of right, and the wrongness of wrong, and to the moral nature and constitution of things. Perverted, it makes one do wrong from conscientious scruples, and torments with undue self-condemnation.

**LARGE.**—Loves the right as right, and hates the wrong because wrong ; is honest, faithful, upright in motive ; means well ; consults duty before expediency ; feels guilty when conscious of having done wrong ; desires forgiveness for the past, and to do better in future ; with strong propensities, will sometimes do wrong, and then be exceedingly sorry therefor ; and, with a wrong education added, is liable to do wrong, thinking it to be right, because these propensities warp conscience, yet means right ; with large Cautiousness, is solicitous to know what is right, and careful to do it ; with weaker Cautiousness, sometimes does wrong carelessly or indifferently, yet afterward repents it ; with large Cautiousness and Destructiveness, is severe on wrong doers, and unrelenting until they evince penitence, and then cordially forgives ; with large Approbativeness, keeps the moral character pure and spotless—values others on their morals more than wealth, birth, etc., and makes his word his bond ; with large Benevolence, Combativeness, and Destructiveness, feels great indignation and severity against oppressors, and those who cause others sufferings by

large, and may be trusted, especially on honor, yet will rarely feel guilty, and should never be blamed, because Approbativeness will be mortified before conscience is convicted; with large propensities, especially Secretiveness and Acquisitiveness, and only full Benevolence, is selfish; should be dealt with cautiously, and thoroughly bound in writing, because liable to be slippery, tricky, etc.; and should cultivate this faculty by never allowing the propensities to overcome it, and by always considering things in the moral aspect: p. 124.

**MODERATE.**—Has some regard for duty in feeling, but less in practice; justifies self; is not very penitent or forgiving; even temporizes with principle, and sometimes lets interest rule duty. The combinations under average apply still more forcibly here: p. 131.

**SMALL.**—Has few conscientious scruples; has little penitence, gratitude, or regard for moral principle, justice, duty, etc.; and is governed mainly by his larger faculties; with large propensities and only average Veneration and Spirituality, evinces a marked deficiency of moral principle; with moderate Secretiveness and Acquisitiveness, and only full Destructiveness and Combativeness, and large Adhesiveness, Approbativeness, Benevolence, Ideality, and intellect, and a fine temperament, may live a tolerably blameless life, yet, on close scrutiny, will lack the moral in feeling, but may be safely trusted because true to promises; that is, conscience having less to contend with, its deficiency is less observable. Such should most earnestly cultivate this faculty: p. 132.

**VERY SMALL.**—Is almost wholly destitute of moral feeling, and wholly controlled by the other faculties: p. 133.

## 16. HOPE.

**EXPECTATION**; **ANTICIPATION** of future success and happiness. Adapted to man's relations with the future. Perverted, it becomes visionary and castle-building.

⑥ **LARGE.**—Expects much from the future; contemplates with pleasure the bright features of life's picture; never desponds; overrates prospective good, and underrates and overlooks obstacles and evils; calculates on more than the nature of the case will warrant; expects, and hence attempts a great deal, and is therefore always full of business; is sanguine, and rises above present trouble by hoping for better in future, and though disappointed, hopes on still; builds some air castles, and lives in the future.





rarely backs out; with large reasoning faculties, may be sure of success, because it sees *why and how* it is to be brought about; with large Acquisitiveness, will hold on to what money it gets, or at least spend very cautiously, and only where it is sure to be returned with interest; should cheer up, never despond, count favorable but not unfavorable chances, keep up a lively, buoyant state of mind, and "hope on, hope ever:" p. 139.

SMALL.—Expects and undertakes very little; with large Cautiousness, puts off till it is too late; is always behind; may embark in projects after every body else has succeeded, but will then be too late, and in general knocks at the door just after it has been bolted; with large Cautiousness, is forever in doubt; with large Approbativeness and Cautiousness, though most desirous of praise, has little hopes of obtaining it, and therefore is exceedingly backward in society, yet fears ridicule rather than hopes for praise; is easily discouraged; sees lions in the way; lacks enterprise; magnifies obstacles, etc.: p. 140.

VERY SMALL.—Expects next to nothing, and undertakes little: p. 140.

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## 17. SPIRITUALITY.

FAITH; PRESCIENCE; the "LIGHT WITHIN;" TRUST in DIVINE GUIDING; perception and feeling of the SPIRITUAL; interior perception of TRUTH, what is BEST, what is about to transpire, etc. Adapted to a spiritual state of mind and feeling. Perversion—superstition; witchcraft; and with Cautiousness large, fear of ghosts.

LARGE.—Perceives and knows things independent of the senses or intellect, or as it were by spiritual intuition; experiences an internal consciousness of what is best, and that spiritual communion with God which constitutes the essence of true piety; loves to meditate; bestows a species of waking clairvoyance, and is as it were "forewarned of God;" combined with large Veneration, holds intimate communion with the Deity, for whom it experiences profound adoration; and takes a world of pleasure in that calm, happy, half-ecstatic state of mind caused by this faculty; with large Causality, perceives truth by intuition, which philosophical tests prove to be correct; with large Comparison added, has a deep and clear insight into spiritual subjects, and embodies a vast amount of the highest order of truth; with vigorous propensities, gives them a sanctified

and not spiritual beings; and their perceptions and feelings a spiritual state of being after death: p. 142.

**FAITH (LARGE).—**Has perceived the same functions and laws, with the higher degree; takes well-reasoned views, is linked to a faithful reality, functions, and expectations and is a thousand times richer than Faith Small: p. 143.

**FAITH (SMALL).—**Has a full share of high, pure and spiritual feelings; has very perceptions, or deeper meanings and guidings, which, implicitly believed, would enable to overcome all opposition through life; and is a constant or consistent of truth, right, etc. It is linked to a non-sensuousness which is independent of reason, yet supported in harmony with it; is quite spiritual-ethereal, and as it were "led by the spirit." Its conclusions, are large: p. 142.

**FAITHLESS.—**Has some spiritual perceptions and guidings, yet they are not always sufficiently distinct to secure their being followed; but when followed, they lead correctly; sees the light within, and feels what is true and true, with tolerable distinctness, and should follow the reality by following its light: p. 141.

**AGNOSTIC.—**Has some, but not very distinct perception of spiritual things; rather looks faith; believes mainly from evidence and little from intuition; with large liberality, says "Prove it," and takes no mark as agnostics; he gives good reasons: p. 144.

**DOUBT.—**Perceives spiritual truths so indistinctly as rarely to admit them; is not guided by faith, because so weak; like doubting Thomas, says, "see, the faintest points before it believes; has very little credulity, and, wants things of a supernatural origin or nature; has no perceptions, and doubtsness in them: p. 145.

**NOVUS SEUL.—**Has no spiritual guidings or superstitions: p. 146.

## 16. VENERATION.

**REVERENCE.—**Indication of a Supreme Being; reverence for the Supreme Being; reverence in duty, worship, and devotion. It is the feeling acquired to the existence of a God, and the feeling of the human mind is expressed by man in worshipping and devotion. It is a religious feeling, beyond religious intolerance.

**REVERENCE (LARGE).—**Has a full share of high, pure and spiritual feelings; has very perceptions, or deeper meanings and guidings, which, implicitly believed, would enable to overcome all opposition through life; and is a constant or consistent of truth, right, etc. It is linked to a non-sensuousness which is independent of reason, yet supported in harmony with it; is quite spiritual-ethereal, and as it were "led by the spirit." Its conclusions, are large: p. 142.



plety, and love of divine things; takes great delight in religious exercises; has much respect for superiority; regards God as the centre of hopes, fears, and aspirations; with large Hope and Spirituality, worships him as a spirit, and hopes to be with and like him; with large Ideality, contemplates his works with rapture and ecstasy; with large Sublimity, adores him as infinite in every thing; with large reasoning organs, has clear, and, if the faculties are unperverted, correct ideas of the Divine character and government, and delights to reason thereon; with large Philoprogenitiveness, adores him as a friend and father; and with large Benevolence, for his infinite goodness, etc.; with large Causality added, as securing the happiness of sentient beings by a wise institution of law, and as the great first CAUSE of all things; with large and perverted Cautiousness, mingles fear and dread with worship; with large Constructiveness and Causality, admires the system of his architectural plans, contrivances, etc.: p. 148.



No. 75. LARGE.



No. 76. SMALL.

**VERY LARGE.**—Experiences these feelings in a still higher degree; places God as supreme upon the throne of the soul, and makes his worship a central verge; manifests extreme fervor, anxiety, and delight in divine worship, and is pre-eminently fervent in prayer; with moderate Self-Esteem, and large Conscientiousness and Cautiousness, and a disordered temperament, experiences the utmost unworthiness and guiltiness in his sight, and is crushed by a sense of guilt and vileness, especially before God, yet should never cherish these feelings; is always dreading the wrath of Heaven, no matter whether the actions are good or ill; and should cultivate religious cheerfulness and hope of future happiness. For additional combinations, see large: p. 149.

happy; cannot witness pain or distress, and does what it well can to relieve them; manifests a perpetual flow of disinterested goodness; with large Adhesiveness, Ideality, and Approbativeness, and only average propensities and Self-Esteem, is remarkable for practical goodness; lives more for others than self; with large domestic organs, makes great sacrifices for family; with large reflectives, is perpetually reasoning on the evils of society, the way to obviate them, and to render mankind happy with large Adhesiveness is hospitable; with moderate Destructiveness cannot witness pain or death, and disapproves of capital punishment; with moderate Acquisitiveness, gives freely to the needy, and never exacts dues from the poor; with large Acquisitiveness, helps others to help themselves rather than gives money; with large Combativeness, Destructiveness, Self-Esteem, and Firmness, at times evinces harshness, yet is generally kindly disposed: p. 155.



No. 77. LARGE.



No. 78. SMALL.

**VERY LARGE.**—Is deeply and thoroughly imbued with a benevolent spirit; with large Adhesiveness and moderate Acquisitiveness, is too ready to help friends; and with large Hope added, especially inclined to endorse for them, which he should forswear not to do; with large Acquisitiveness, bestows time more freely than money, yet will also give the latter; but with only average or full Acquisitiveness freely bestows both substance and personal aid; with large Veneration and only full Acquisitiveness, gives freely to religious objects; with large Combativeness and Destructiveness, is more severe in word than deed, and threatens more than executes; with larger moral than animal organs, literally overflows with sympathy and practical goodness, and reluctantly causes others trouble; with large reasoning organs, is a true philanthropist, and takes broad

views of reformatory measures; with large Adhesiveness and Philoprogenitiveness is pre-eminently qualified for nursing; with large Causality, is an excellent adviser of friends, &c., and should not let sympathy overrule judgment. See Benevolence large for additional combinations: p. 137.

**FEEL.**—Shows a good degree of kind, neighborly, and humane feeling, except when the selfish faculties overrule it; yet is not remarkable for disinterestedness; with large Adhesiveness, manifests kindness toward friends; and with large Combativeness and Destructiveness, is unrelenting toward enemies; with large Acquisitiveness, is benevolent when it can make money thereby; with large Conscientiousness, is more just than kind; and with large Destructiveness, is unrelenting toward the offending: p. 138.

**AFRAID.**—Manifests kindness only in conjunction with Adhesiveness and other large faculties; and, with only full Adhesiveness, if kind is so far selfish purposes; with large Acquisitiveness, gives little or nothing, yet may sometimes do favors; with large Veneration, is more devout than humane; and with only full reasoning organs, is no philanthropist or reformer: p. 133.

**MODERATE.**—Allows the selfish faculties to infringe upon the happiness of others; with large Combativeness, Destructiveness, Self-Esteem, and Firmness, is comparatively hardened to suffering; and with Acquisitiveness and Conscientiousness added, evinces almost unmitigated selfishness.

**SMALL.**—Cares little for the happiness of man or brute, and does still less to remove them; makes no disinterested self-sacrifices; is callous to human woes, does owners of kindness, and those grudgingly, and has unrequited selfishness: p. 139.

**VERY SMALL.**—Feels little and evinces none of this sentiment, but is as selfish as no other faculties will allow him to be: p. 159.

## 20. CONSTRUCTIVENESS.

For a general instance, the good, using talent; **SLEIGHT of hand** in constructing things. Adapted to man's need of things made, such as houses, clothes, and manufacturing articles of all kinds. Devotedly invests time and money on perpetual motion, and other like little inventions.

**LARGE.**—Loves to make; is able to, and disposed to tinker, mend, and *set up, build, manufacture, employ machinery, &c.* shows mechanical skill



and dexterity in whatever is done with the hands; with large Causality and perceptive, is given to inventing; and with large Imitation added, can make from a pattern, and both copy the improvements of others, and supply defects by its own inventions, as well as improve on the mechanical contrivances of others; with the mental temperament, and large intellectual organs and Ideality, employs ingenuity in constructing sentences and arranging words, and forming essays, sentiments, books, etc.: p. 161.

**VERY LARGE.**—Shows extraordinary ingenuity, and a perfect passion for making every thing; with large Imitation, Form, Size, and Locality, has first-rate talents as an artist, and for drawing, engraving, etc.; and with Color added, is an excellent limner; with Ideality, adds niceness to skill; with large Causality, adds invention to execution, etc.: p. 162.



No. 79. LARGE.



No. 80. SMALL.

**FULL.**—Can, when occasion requires, employ tools and use the hammers in making, tinkering, and fixing up, and turn off work with skill, yet has no great natural passion or ability therein; with practice, can be a good workman; without it, would not excel: p. 163.

**AVERAGE.**—Like full, only less gifted in this respect: p. 160.

**MODERATE.**—Is rather awkward in the use of tools, and in manual operations of every kind; with large Causality and perceptive, shows more talent in inventing than executing, yet no great in either; with the mental temperament, evinces some mental construction, yet no great physical ingenuity: p. 163.

**SMALL.**—Is deficient in the tool-using capability; awkward in making and fixing up things; poor in understanding and managing machinery; takes hold of work awkwardly and wrong end first; writes poorly, and lacks both mental and physical construction: p. 163.

**VERY SMALL.**—Can make nothing, except in the most awkward manner: p. 163.

# 31. IDEALITY.



No. 31. GARRISON.

No. 32. SMALL.

tion, and admiration of the beautiful and perfect;  
 and refinement; purity of feeling; sense of pro-  
 priety, and gentleness; polish and imagination.  
 is the beautiful in nature and art. Perverted, it  
 becomes the taste for

... beauty and perfection wherever found.  
 ... propriety of expression and  
 ... general good taste;  
 ... poetry, elegance, and romance; long  
 ... with  
 ... imperfections. With age-social regre-  
 ... morally intercourse; with large 45-  
 ... and gentle manner; with large moral  
 ... of instruction, or moral training  
 ... and other of sense and  
 ... with large per-  
 ... of nature, etc. I. off.  
 ... and a very high  
 ... with whatever is true,  
 ... has more outside  
 ... than sense; p. 167.  
 ... and refinement, yet not a high  
 ... in which it has been vigorously



cultivated; with large Language, Eventuality, and Comparison may compose with elegance, and speak with much natural eloquence, yet will have more force of thought than beauty of diction; with large Constructiveness, will use tools with considerable taste, yet more skill; with large Combativeness and Destructiveness, shows general refinement, except when provoked, and is then grating and harsh; with large moral organs evinces more moral beauty and harmony than personal neatness; with large intellectual organs, possesses more beauty of mind than regard for looks and outside appearances, and prefers the sensible to the elegant and nice, etc.: p. 168.

AVERAGE.—Prefers the plain and substantial to the ornamental, and is a utilitarian; with large intellectual organs, prefers sound, solid matter to the ornament of style, and appreciates logic more than eloquence; with Benevolence and Adhesiveness large, is hospitable, and evinces true cordiality, yet cares nothing for ceremony; with Approbativeness large, may try to be polite, but makes an awkward attempt, and is rather deficient in taste and elegance; with Constructiveness large, makes things that are solid and serviceable, but does not polish them off; with Language large, talks directly to the purpose, without paying much attention to the mode of expression, etc.: p. 160.

MODERATE.—Rather lacks taste in manners and expression; has but little of the sentimental or finished; should cultivate harmony and perfection of character, and endeavor to polish up; with large propensities, evinces them in rather a coarser and grosser manner, and is more liable to their perverted action than when this faculty is large, and is homespun in every thing: p. 163.

SMALL.—Shows a marked deficiency in whatever appertains to taste and style, also to beauty and sentiment: p. 163.

VERY SMALL.—Is almost deficient in taste, and evinces none: p. 164.

## B. SUBLIMITY.

PERCEPTION and appreciation of the VAST, ILLIMITABLE, ENDLESS, OMNIPOTENT, and INFINITE. Adapted to that infinitude which characterizes every department of nature. Perverted, it leads to bombast, and a wrong use of extravagant ideas.

⑥ LARGE.—Appreciates and admires the grand, sublime, vast, magnificent, and splendid in nature and art; admires and enjoys exceedingly





No. 83. LARGE.



No. 84. SMALL.

to imitate; with large Causality, perceptive, and an active temperamen added, may make inventions or improvements, but never completes one till it makes another, or is always adding to them; with large Approbativeness, copies after renowned men; with large Adhesiveness, it takes pattern from friends; with large Language, imitates the style and mode of expression of others; with large Mirthfulness and full Secretiveness, creates laughter by taking off the oddities of people; with large Form, Size, and Constructiveness, copies shape and proportions; with large Color, imitates colors, and thus of all the other faculties: p. 170.

VERY LARGE.—Can mimic, act out, and pattern after almost any thing; with large Mirthfulness, relates anecdotes to the very life; has a theatrical taste and talent; gesticulates almost constantly while speaking; and, with large Language, imparts an uncommon amount of expression to countenance, and every thing said; with large Individuality, Eventuality, Language, Comparison, and Ideality, can make a splendid speaker; and with large Mirthfulness, and full Secretiveness added, can keep others in a roar of laughter, yet remain serious; with an uneven head, is droll and humorous in the extreme; with large Approbativeness, delights in being the sport-maker at parties, etc., and excels therein; with large Constructiveness, Form, Size, Locality, and Comparison, full Color, and a good temperament, and a full-sized brain, can make a very superior artist of almost any kind; but with Color small, can engrave, draw, carve, model, etc., better than paint: p. 171.

5 FULL.—Copies quite well, yet not remarkably so; with large Causality, would rather invent a new way of doing things than copy the ordinary mode, and evinces considerable imitating talent when this faculty works in conjunction with large organs, but little otherwise: p. 171.

### THE SELF-DECEIVER.

They think they are very cleverly well when this faculty is strongly ex-  
 ercised, or a natural copier; with only full Construct-  
 ive and some natural dexterity; yet with large Casualty, can  
 do well, and evince so great disposition or ability to copy  
 whatever is the imitation of others, but prefers to be original:

—The little inclination to do what, and as, others do; but  
 they usually prefer to strike out a new course, and invent a plan  
 of their own; with large Self-Deception allied, has an excellent account of that  
 great faculty is only fit, is full of original devices, yet they do  
 not succeed in any great things: p. 171.

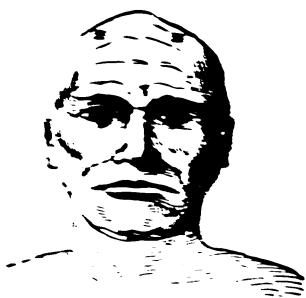
—Lovers are conspicuous rather with extraordinary dif-  
 fidence, is original, and generally does every thing in its own  
 way.

—The same exactly say, and manifests no disposition or  
 ability to copy any thing, not even enough to learn to talk well: n. 179

### 3. INTERESTLESS.



No. 55. Large



No. 56. Small

—The description of the third and kindred disposi-  
 tion is to joke and make fun, and laugh at what is  
 unbecoming, pleasantness, tediousness,  
 inconsistent, and laughable. Pervert



ed, it makes fun on solemn occasions, and where there is nothing ridiculous at which to laugh.

**LARGE.**—Enjoys a hearty laugh at the expressions and absurdities of others exceedingly, and delights to make fun out of every thing not exactly proper or in good taste, and is always ready to give as good a joke as it gets; with large Amativeness, loves to joke with and about the other sex, and with large Imitation and Language added, to talk with and tell stories to and about them; with large Combaticiveness and Ideality added, makes fun of their imperfections in dress, expression, manners, etc., and hits them off to admiration; with large Adhesiveness, Language, and Imitation is excellent company; with large Causality, Comparison, and Combaticiveness, argues mainly by ridicule, or by showing up the absurdity of the opposite side, and excels more in exposing the fallacy of other systems than in propounding its own; with large Ideality, shows taste and propriety in its witticisms, but with this faculty average or less, is often gross, and with large Amativeness added, vulgar in jokes; with large Combaticiveness and Destructiveness, makes many enemies; and with large Comparison added, compares those disliked to something mean, disgusting, and ridiculous: p. 173.

**VERY LARGE.**—Shows an extraordinary disposition and capability to make fun; is always laughing and making others laugh; with large Language, Comparison, Imitation, Perceptives, and Adhesiveness, with moderate Self-Esteem and Secretiveness, is "the fiddle of the company;" with only average Ideality added; is clownish, and often says undignified and perhaps low things to raise a laugh, and with only moderate Causality, things that lack sense, etc.: p. 175.

**FULL.**—Possesses and evinces considerable of the fun-making disposition, especially in the direction of the larger organs; with large or very large Comparison, Imitation, and Approbaticiveness, and moderate Self-Esteem, manifests more of the laughable and witty than is really possessed; may make much fun and be called a wit; yet it will be owing more to what may be called drollery than pure wit; with moderate Secretiveness and Self-Esteem, and an excitable temperament, lets fly witty conceptions on the spur of the moment, and thus increases their laughableness by their being well timed, sudden, etc.: p. 175.

**AVERAGE.**—Is generally serious and sedate, except when this faculty is excited, yet then often laughs heartily, and evinces considerable wit; with large Individuality and Language, often says many laughable things, yet they owe their wit more to argument or the criticism they embody, than to this faculty: p. 172.

**MODERATE.**—Is generally serious, sedate, and sober, and with large Self-Esteem, stern and dignified, nor companionable except when Adhesiveness is large, and in company with intimate friends; with only average



freely and limitation, is very poor in joking, has no repartee witicism, and thereby spoils them; has some witty ideas, yet fails in pointing and expressing them; fails to please others in witicism, and with large Appreciativeness and Conscientiousness, is liable to become angry when joked, and should cultivate this faculty by laughing and joking more: p. 176.

SMALL.—Makes little fun; is slow to perceive, and still slower to tell jokes; seldom laughs, and thinks it foolish or wrong to do so; with only average Adhesiveness, is uncompanionable; with large reflectiveness and Language, may do well in newspaper criticism, yet fail in debate: p. 177.

VERY SMALL.—Has few, if any, witty ideas and conversations: p. 177.

## INTELLECTUAL FACULTIES.

KNOWING, REMEMBERING, and REASONING powers; general INTELLECTUAL CAPABILITY and desire. Adapted to the physical and metaphysical. Perverted, they apply their respective power to accomplish wrong ends.

VERY LARGE.—With sufficient natural talent, and intellectual capability to enter a high rank among men; give strength of mind, superior judgment, and a high stock of acquiring knowledge easily, and reasoning profoundly. In education, depends upon the other faculties; with large animosity and a weak moral sense, they make philosophical sensualists; with large Animosity and a strong moral sense, moral and religious philosophers, etc.

LARGE.—A high natural proneness of intellect and judgment, and a high stock of natural talents, confer superior judgment and a high order of intellect, and a high stock of acquiring knowledge easily, and reasoning profoundly. In education, depends upon the other faculties; with large animosity and a weak moral sense, they make philosophical sensualists; with large Animosity and a strong moral sense, moral and religious philosophers, etc.

MEDIUM.—A good intellectual capability and much strength of mind. In education, depends upon the other faculties; with large animosity and a weak moral sense, they make philosophical sensualists; with large Animosity and a strong moral sense, moral and religious philosophers, etc.

SMALL.—A low natural proneness of intellect and judgment, and a low stock of natural talents, confer inferior judgment and a low order of intellect, and a low stock of acquiring knowledge easily, and reasoning profoundly. In education, depends upon the other faculties; with large animosity and a weak moral sense, they make philosophical sensualists; with large Animosity and a strong moral sense, moral and religious philosophers, etc.

VERY SMALL.—A very low natural proneness of intellect and judgment, and a very low stock of natural talents, confer very inferior judgment and a very low order of intellect, and a very low stock of acquiring knowledge easily, and reasoning profoundly. In education, depends upon the other faculties; with large animosity and a weak moral sense, they make philosophical sensualists; with large Animosity and a strong moral sense, moral and religious philosophers, etc.

**MODERATE.**—Is rather deficient in sense and judgment, yet not palpably so; can be easily imposed upon; is deficient in memory, and rather wanting in judgment, comprehension, and intellectual capacity.

**SMALL.**—Is decidedly deficient in mind; slow and dull of comprehension; lacks sense, and has poor powers of memory and reason.

**VERY SMALL.**—Is a natural idiot.

These faculties are divided into the three following classes, which, when large, confer three kinds of talent.

### SPECIES 1ST.—THE PERCEPTIVE FACULTIES.

These bring man into direct intercourse with the physical world; take cognizance of the physical qualities of material things; give practical judgment, and a practical cast of mind.

6 **LARGE.**—Judges correctly of the various qualities and relations of matter; with Acquisitiveness large, forms correct ideas of the value of property, goods, etc., and what kinds are likely to rise in value, and makes good bargains; with large Constructiveness, render important service in mechanical operations, and give very good talents for building machinery, superintending workmen, etc.; with the mental temperament and large intellects added, confer a truly scientific cast of mind, and a talent for studying the natural sciences, and are useful in almost every department and situation in life; with an active temperament and good general advantages, know a good deal about matters and things in general; give quickness of observation and perception and matter-of-fact, common-sense tact, and will show off to excellent advantage, appear to know all that they really do, perhaps more; confer a talent for acquiring and retaining knowledge with great facility, and attending to the details of business; becoming an excellent scholar, etc.; and give a strong thirst after knowledge.

**VERY LARGE.**—Are pre-eminent in these respects; know by intuition the proper conditions, fitness, value, etc., of things; power of observation, and ability to acquire knowledge, and a natural taste for examining; collecting statistics, studying the natural sciences, etc. For combinations see large.

**FULL.**—Confer fair perceptive powers, and a good share of practical sense; learns and remembers most things quite well; loves reading and knowledge, and with study can become a good scholar, yet not without it; with large Acquisitiveness, judge of the value of things with sufficient correctness to make good bargains, but with moderate Acquisitiveness, lacks such judgment; with large Constructiveness, aided by experience, confer a good mechanical mind, but without experience or only moderate Constructiveness are deficient in this respect, etc.

**AVERAGE.**—Confer only fair perceptive and knowing powers, but well

**6 LARX.**—Gives a great desire to see, know, examine, experience, etc.; is a great and practical observer of men and things; sees whatever is transpiring around, what should be done, etc.; is quick of perception, knowing; with large Acquisitiveness, is quick to perceive whatever appertains to property; with large Philoprogenitiveness, whatever concerns its children; with large Alimentiveness, whatever belongs to the flavor or qualities of food, and knows what things are good by looking at them; with large Approbativeness or Self Esteem, sees quickly whatever appertains to individual character, and whether it be favorable or unfavorable; with large Conscientiousness, perceives readily the moral, or right and wrong of things; with large Veneration, "sees God in clouds, and hears him in the winds;" with large Ideality, is quick to perceive beauty, perfection, and deformity; with large Form, notices the countenances and looks of all it meets; with small Color, fails to observe tints, hues, and shades; with large Order and moderate Ideality, perceives disarrangement at once, yet fails to notice the want of taste or niceness. These and kindred combinations show why some persons are very quick to notice some things, but slow to observe others: p. 184.

**VERY LARGE.**—Has an insatiable desire to see and know every thing, together with extraordinary powers of observation; cannot rest satisfied till it knows the whole; individualizes every thing, and is very minute and particular in its observation of things; with large Ideality, employs many allegorical and like figures; with large Human Nature and Comparison, observes every little thing which people say and do, and reads character correctly from what smaller Individuality would not notice: p. 185.

**FULL.**—Has good observing powers, and much desire to see and know things, yet is not remarkable in these respects; with large Acquisitiveness, but moderate Ideality, is quick to notice whatever appertains to property, yet fails to observe instances of beauty and deformity; but with large Ideality and moderate Acquisitiveness, quickly sees beauty and deformity, yet does not quickly observe the qualities of things or value of property; with large Philoprogenitiveness and Ideality, sees at once indices of beauty and perfection in children; but if Ideality and Language be moderate, fails to perceive beauty of expression or sentiment etc.: p. 185.

**AVERAGE.**—Observes only the more conspicuous objects around it, and these more in general than in detail, and what especially interests the larger faculties: p. 183.

**MODERATE.**—Is rather deficient in observing disposition and capability, and should cultivate this faculty; with large Locality, may observe places sufficiently to find them again; with large Order, observes when things are out of place; with large Causality, sees that it may find materials for reasoning, etc.: p. 185.

**SMALL.**—Observes only what is thrust upon his attention, and is quite unconscious in this respect: p. 136.

**VERY SMALL.**—Sees scarcely any thing: p. 136.

## 25. FORM.



**No. 89. LARGE.**

**FORM, SIZE, AND COLOR.**



**No. 90. SMALL.**

**FORM, SIZE, AND COLOR.**

**COGNIZANCE** and recollection of **SHAPE**; memory of **COUNTENANCES** and the **LOOKS** of persons and things seen; perception of **RESEMBLANCES**, family likenesses, etc. Adapted to shape. Perverted, sees imaginary shapes of persons, things, etc.

**LARGE.**—Notices, and for a long time remembers, the faces, countenances, forms, looks, etc., of persons, beasts, and things once seen; knows by sight many whose name is not remembered; with **Individuality** large, both observes and recollects persons and things, but with **Individuality** moderate, fails to notice them, and hence to remember them, unless business or something special draws attention to them; with large **Philoprogenitiveness**, notices and recollects children, favorite animals, etc.; with large **Acquisitiveness**, **Individuality**, and **Locality**, readily detects counterfeits, etc.: p. 187.

**VERY LARGE.**—Possesses this capability in an extraordinary degree; recognizes persons not seen for many years; with large **Ideality**, takes delight in beautiful forms; with large **Spirituality**, sees the

spirits of the departed; with disordered nerves, sees horrid images, etc.: p. 188.

**FULL.**—Has a good recollection of the countenances of persons and shape of things, yet not remarkably good unless this faculty has been quickened by practice, or invigorated by some strong incentive to its action; with large Ideality, will recollect beautiful shapes; with large Locality and Sublimity, beautiful and magnificent scenery, etc.; and should impress the recollection of shape upon the mind: p. 188.

**AVERAGE.**—Has only a fair natural recollection of shapes, countenances, etc.; yet with much practice may do tolerably well, but without practice will be comparatively deficient in these respects; and should cultivate this faculty: p. 186.

**MODERATE.**—Is rather deficient in recognizing persons before seen; fails to recognize by their looks those who are related to each other by blood, and should cultivate this faculty by trying to remember persons and things: p. 189.

**SMALL.**—Has a poor recollection of persons, looks, etc.; often meets persons the next day after an introduction, or an evening interview, without knowing them; with Eventuality large, may remember their history, but not their faces; with Locality large, where they were seen, but not their looks, etc.: p. 189.

**VERY SMALL.**—Manifests scarcely any of this faculty: p. 188

## 26. SIZE.

**COGNIZANCE OF BULK, MAGNITUDE, QUANTITY, PROPORTION, etc.;** ability to measure by the EYE. Adapted to the absolute and relative magnitude of things. Perverted, it is pained by slight departures from proportion, or architectural inaccuracies.

⑥ **LARGE.**—Has an excellent eye for measuring angles, proportions, dis proportions, and departures therefrom; and with large Constructiveness, gives a good mechanical eye, and judges correctly of quantity in general; loves proportion, and is pained by disproportion; and is necessary to artisans, mechanics, all kinds of dealers, students, etc.: p. 190.

**VERY LARGE.**—Possesses this capability in an extraordinary degree, and is pained in the extreme by the sight of disproportion; can tell how wide, how far, how long, how much, etc., with very great accuracy; detects at once the texture and quality or fineness or coarseness of goods, and excels in judgment of property where bulk and value are to be estimated by the eye, and can dispense with instruments in measuring: p. 191



**P** — Has a good share of this eye-measuring power, yet is not sure; with practice, does well; without it, rather poorly; and does its accustomed business: p. 191.

**CRAB.**—Has a fair eye for judging of bulk, weight, by the size and with practice would do tolerably well in this respect: p. 190.

**DEBATE.**—Measures by the eye rather inaccurately, and has poor judgment of bulk, quantity, distance, and whatever is estimated by this: p. 191.

**L.**—Is obliged always to rely on actual measurements, because the eye is imperfect to be trusted: p. 191.

**OF SMALL.** Is almost destitute of this faculty: p. 192.

## 27. WEIGHT.

**PERCEPTIVE** perception and application of the laws of GRAVITY, MOTION, etc. Adapted to man's requisition for motion. Perverted, it runs imminent risk of falling.

**LARGE.**—Has an excellent faculty for preserving and regaining balance; riding a fractious horse; skating; carrying a steady hand, etc.; easily keeps from falling when aloft, or in dangerous places; throws a stone, ball, or arrow straight; is pained at seeing things out of plumb; judges of perpendiculars very exactly; loves to climb, walk on the edge of a precipice, etc.; with Form and Size large, is an excellent marksman; with Constructiveness large, possesses an excellent faculty for understanding and working machinery; with Approbativeness large, is venturesome etc. to show what risks it can run without falling: p. 193.

**VERY LARGE.**—Possesses these capabilities in an extraordinary degree; is a dead shot; rarely ever falls, or is thrown from a horse: p. 194.

**FOOT.**—Has a good degree of this faculty, and with practice excels, yet without it is not remarkable: p. 194.

**AVERAGE.**—Like full, only less gifted in this respect; with only average Constructiveness and perceptives, should never engage in working machinery, because deficient in this talent: p. 192.

**MIDDLE.**—Can keep the balance under ordinary circumstances, yet has rather imperfect control over the muscles in riding a fractious horse, or walking a narrow beam, etc.; with large Cautiousness, is timid in dangerous places, and dare not trust itself far; is not first-rate in skating, throwing, etc., unless rendered so by practice, and should cultivate this by climbing, balancing, throwing, etc.: p. 194.

**LL.**—Is quite liable to sea-sickness, dizziness when aloft, etc., and

naturally clumsy; with large Cautiousness, is afraid to walk over water, even on a wide plank, and where there is no danger; never feels safe while climbing, and falls easily: p. 195.

**VERY SMALL.**—Can hardly stand erect and has very little control over the muscles: p. 195.

## 28. COLOR.

**PERCEPTION**, recollection, and application, of **COLORS**, and **DELIGHT** in them. Adapted to that infinite variety of coloring interspersed throughout nature. Perverted, is over-particular to have colors just right.

**LARGE.**—Can discern and match colors by the eye with accuracy; with Comparison large, can compare them closely, and detect similarities and differences; with Constructiveness, Form, Size, and Imitation large or very large, can excel in painting; but with Form and Size only average, can paint better than draw; with Ideality large, is exceedingly delighted with fine paintings, and disgusted with imperfect coloring; with large Form and Size, manages the perspective of painting admirably: p. 195.

**VERY LARGE.**—Has a natural taste for painting; and with a large brain and very large Constructiveness, Imitation, Form, and Size, and large Weight, has a genius and passion for painting, and takes the utmost delight in viewing harmonious colors: p. 196.

**FULL.**—Possesses a good share of coloring ability and talent provided it has been cultivated; takes much pleasure in beautiful flowers, variegated landscapes, beautifully colored fruits, etc.: p. 196.

**AVERAGE.**—Possesses a fair share of this talent, yet is not extraordinary: p. 195.

**MODERATE.**—With practice, may judge of colors with considerable accuracy, yet without it will be somewhat deficient in this respect; with large Form, Size, Constructiveness, Ideality, and Imitation, may take an excellent likeness, yet will fail somewhat in the coloring: p. 197.

**SMALL.**—Can tell the primitive colors from each other, yet rarely notices the color of dress, eyes, hair, etc.; cannot describe persons and things by them, and evinces a marked deficiency in coloring taste and talent: p. 197.

**VERY SMALL.**—Can hardly tell one color from another, or form any idea of colors: p. 197



leaves things where it happens; can never find what is wanted; takes a long time to get ready, or else goes unprepared, and has every thing in perpetual confusion: p. 201.

VERY SMALL.—Is almost wholly destitute of this arranging power and desire: p. 201.

### 30. CALCULATION.



No. 91. LARGE.



No. 92. SMALL.

COGNIZANCE OF NUMBERS; ability to reckon figures IN THE HEAD; MENTAL arithmetic. Adapted to the relations of numbers.

**LARGE.**—Excels in mental arithmetic, in adding, subtracting, multiplying, dividing, reckoning figures, casting accounts, etc., in the head; with large perceptsives, has excellent business talents; and large Locality and Causality added, excels as a mathematician: p. 202.

**VERY LARGE.**—Possesses this calculating capability in a most extraordinary degree; can add several columns at once very rapidly and correctly, and multiply and divide with the same intuitive powers; loves mental arithmetic exceedingly well: p. 203.

**FULL.**—Possesses good calculating powers; with practice can calculate in the head or by arithmetical rules easily and accurately, yet without practice is not remarkable; with large Form, Size, Comparison, Causality, and Constructiveness, can be a good geometrician or mathematician, but will do better in the higher branches than merely arithmetical: p. 204.

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excel in it must study hard ; should energetically cultivate this faculty by localizing every thing, and remembering just how things are placed: p. 207.

**SMALL.**—Is decidedly deficient in finding places, and recollects them with difficulty even when perfectly familiar with them: p. 208.

**VERY SMALL.**—Must stay at home unless accompanied by others, because it cannot find the way back: p. 208.

## LITERARY FACULTIES.

**THESE** collect information, anecdotes, and remember matters of fact and knowledge in general, and give what is called a good memory. Adapted to facts, dates, and the communication of ideas and feelings.

**LARGE.**—Render their possessor smart, knowing, and off-hand ; enable him to show off to good advantage in society ; with large Ideality, give brilliancy to talent.

**VERY LARGE.**—Is extraordinarily well informed, if not learned and brilliant ; according to his means is a first-rate scholar ; has a literal passion for literary pursuits, and a strong cast of mind.

5 **FULL.**—Give a fair, matter-of-fact cast of mind and knowing powers, fair scholarship, and a good general memory.

**AVERAGE.**—If cultivated, give a good general memory and store considerable knowledge ; yet without cultivation only a commonplace memory, and no great general knowledge.

**MODERATE.**—Know much more than they can think of at the time, or can tell ; with large reflective faculties, has more judgment than memory, and strength of mind than ability to show off.

**SMALL OR VERY SMALL.**—Has a poor memory of most things, and inferior literary capabilities.

## 32. EVENTUALITY.

**MEMORY of FACTS ;** recollection of **CIRCUMSTANCES, NEWS, OCCURRENCES,** and historical, scientific, and passing **EVENTS ;** what has been said, seen, heard, and once known. Adapted

**AVERAGE.**—Recollects leading events and interesting particulars, yet is rather deficient in memory of items and details, except when it is well cultivated: p. 209.

**MODERATE.**—Is rather forgetful, especially in details; and with moderate Individuality and Language, tells a story very poorly; and should cultivate memory by its exercise: p. 212.

**SMALL.**—Has a treacherous and confused memory of circumstances; often forgets what is wanted, what was intended to be said, done, etc.; has a poor command of knowledge, and should strenuously exercise this remembering power: p. 213.

**VERY SMALL.**—Forgets almost every thing, both generals and particulars: p. 213.

### 33. TIME.

**COGNIZANCE** and recollection of **DURATION** and **SUCCESION**; the **LAPSE** of time, **WHEN** things occurred, etc., and ability to carry the time of the day in the **HEAD PUNCTUALLY**. Adapted to periodicity. Perverted, it is excessively pained by bad time in music, not keeping steps in walking, etc.

**LARGE.**—Can generally tell when things occurred, at least the order of events and the length of time between one occurrence and another, etc.; tells the time of day without timepiece or sun, well; and keeps an accurate chronology in the mind, of dates, general and particular; with large Eventuality, rarely forgets appointments, meetings, etc.; and is a good historian: p. 215.

**VERY LARGE.**—Can tell the time of day almost as correctly as with a timepiece, and the time that transpired between one event and another, and is a natural chronologist: p. 216.

**FULL.**—With cultivation, can keep time in music, and also the time of day in the head quite correctly; yet not exceedingly so: p. 216.

**AVERAGE.**—With practice, has a good memory of dates and successions, yet without it is rather deficient: p. 214.

**MODERATE.**—Has a somewhat imperfect idea of time and dates; with moderate Individuality, Eventuality, and Language, is a poor historian: p. 214.

**SMALL.**—Has a confused and indistinct idea of the time when things occurred, and forgets dates: p. 217.

**VERY SMALL.**—Is almost wholly destitute of this faculty: p. 217.

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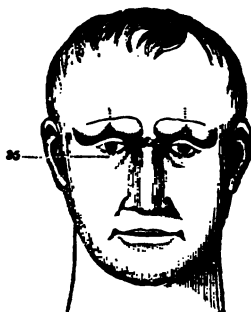
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## 35. LANGUAGE.



No. 95. LARGE.



No. 96. SMALL.

**EXPRESSION** of ideas and feelings by words, written or spoken, gesture, looks, and action; the **COMMUNICATIVE** faculty and instinct in general. Adapted to man's requisition for holding communication with man. Perverted, it creates garrulity, excessive talkativeness, telling what does harm, etc.

**LARGE**.—Expresses ideas and feelings well, both verbally and in writing; can learn to speak languages easily; recollects words and commits to memory well; gives freedom, copiousness, and power of expression; with large **Amativeness**, uses tender, winning, persuasive words; with large **Combateness** and **Destructiveness**, severe and cutting expressions; with large moral faculties, words expressive of moral sentiments; with large **Acquisitiveness**, describes in glowing colors what is for sale; with large **Ideality**, employs richness and beauty of expression, and loves poetry and oratory exceedingly; with large **Imitation**, expresses thoughts and emotions by gesticulation; with activity great and **Secretiveness** small, shows in the looks, thoughts, and feelings what is passing in the mind; with large **reflective** faculties, shows thought and depth in the countenance; with large **Comparison**, uses just the words which convey the meaning; with large **mentality**, activity, **Ideality**, **Individuality**, **Ex- parison**, can make an excellent editor or newspaper; with **Causality** added, a philosophical writer: p. 224. uses the communicative disposition and faculty in; with activity and intellectuality great, throws



No. 77. Large.



No. 98. Small.

**Large.**—Desires to know the *why* and *wherefore* of things, and to investigate their *laws*; reasons clearly and correctly from *causes* to *effects*, and from *facts* to their *causes*; gives uncommon capabilities of *abstract* reasoning, *reasoning*, *reasoning*, *reasoning*, and making the head *eye* the hand; kills two birds with one stone; predicts results, and arranges things so as to succeed; synthesizes, and puts things together; with large *Conscientiousness*, loves to argue; with large *perceptives*, will be quick to perceive *facts* and *conditions*, and reason powerfully and correctly from them; with *Comparison* and *Conscientiousness* large, reasons *truly* of moral truths; with the *selfish* faculties strong, will so adapt *ways* and *means* as to serve *personal* purposes; with moderate *perceptives*, will excel more in *principles* and *philosophy* than *facts*, and remember *laws* better than *details*; with *Comparison* and *Human Nature* large, is particularly fond of *mental philosophy* and excels therein; with *Individuality* and *Eventuality* only moderate, will be guided more by *reason* than *experience*, by *laws* than *facts*, and arrive at *conclusions* more from *reflection* than *observation*; with large *perceptives*, possesses a high order of *practical sense* and *sound judgment*; with large *Comparison* and moderate *Eventuality*, remembers *thoughts*, *inferences*, and *subject matter*, but *forgets* items; with the *mental temperament* and *Language* moderate, will make a much greater impression upon mankind by *action* than *expressions*, by *deeds* than *words*, etc.; p. 233.

**Small.**—Possesses this *cause-seeking* and *applying* power in an *inferior* degree; perceives by *intuition* those *deeper relations* of



things which escape common minds; is a profound philosopher and a deep and powerful reasoner, and has great originality of mind and strength of understanding: p. 235.

b FULL.—Has good cause-seeking and applying talents; reasons and adapts ways and means to ends well; with large perceptive, Comparison, activity, and thought, possesses excellent reasoning powers, and shows them to first-rate advantage; with moderate perceptive and large Secretiveness, can plan better than reason; with large Acquisitiveness and moderate Constructiveness, lays excellent money-making, but poor mechanical plans, etc.: p. 236.

AVERAGE.—Plans and reasons well in conjunction with the larger faculties, but poorly with the smaller ones; with moderate Acquisitiveness, lays poor money-making plans; but with large Conscientiousness, reasons well on moral subjects, especially if Comparison be large, etc.: p. 231.

MODERATE.—Is rather deficient in discerning and applying causes; perceives them when presented by other minds, yet does not originate them; with activity and perceptive large, may do well in the ordinary routine of business, yet fails in difficult matters: p. 237.

SMALL.—Is deficient in reasoning and planning power; needs perpetual telling and showing; seldom arranges things beforehand, and then poorly; should work under others; lacks force of idea and strength of understanding: p. 238.

VERY SMALL.—Is idiotic in reasoning and planning: p. 238.

## 37. COMPARISON.

INDUCTIVE reasoning; ability and disposition to CLASSIFY, COMPARE, DRAW INFERENCES from analogy, etc. Adapted to those classifications which pervade universal nature. Perverted, is too redundant in proverbs, fables, and figures of speech.

LARGE.—Reasons clearly and correctly from conclusions and scientific facts up to the laws which govern them; discerns the known from the unknown, detects error by its incongruity with facts; has an excellent talent for comparing, explaining, expounding, criticising, exposing, etc.; employs similes and metaphors well; puts this and that together, and draws inferences from them; with large Continuity uses well-sustained figures of speech, but with small Continuity, drops the figure before it

finished; with large Individuality, Eventuality, activity, and power, gives a scientific cast of mind; with large Veneration, reasons about God and his works; with large Language, uses words in their exact signification; with large Mirthfulness, hits the nail upon the head in all its criticisms, and hits off the oddities of people to admiration; with large Ideality gives beauty, taste, propriety of expression, &c.: p. 241.



No. 98. LARGE.

No. 100. SMALL.

**VERY LARGE**—Possesses this analyzing, criticising, and inductive faculty in a truly wonderful degree: illustrates with great clearness and facility from the known to the unknown; discovers the deeper analogies which pervade nature, and has an extraordinary power of discerning new truths; with large Individuality, Eventuality, and activity, has a great faculty of making discoveries; with large Language, uses words in their exact meaning, and is a natural philologist; with full Language, explains things plausibly and correctly: p. 245.

**FULL**—Possesses a full share of clearness and demonstrative power, yet with large Causality and only moderate Language, cannot explain to advantage; with large Eventuality, reasons wholly from facts; with moderate Language, fails in giving the precise meaning to words; and makes good analytical discriminations: p. 243.

**AVERAGE**.—Shows this talent in a good degree in conjunction with the larger faculties; but is rather wanting in reference to the smaller ones: p. 239.

**MODERATE**.—Rather fails in explaining, clearing up points, putting things together, drawing inferences, and even uses words incorrectly; with Individuality and Eventuality moderate, shows much mental weakness; with large Causality, has good ideas, but makes wretched work in expressing them, and cannot be understood; with Mirthfulness full or

large, tries to make jokes, but they are always ill-timed and inappropriate; p. 244.

**SMALL.**—Has a poor talent for drawing inferences; lacks appropriateness in every thing, and should cultivate this faculty: p. 244.

**VERY SMALL**—Has little, and shows almost none of this element p. 244.

### C. HUMAN NATURE.

**DISCERNMENT OF CHARACTER; perception of MOTIVES; INTUITIVE physiognomy.** Adapted to man's need of knowing his fellow-men. Perverted, it produces suspiciousness.

**LARGE.**—Reads men intuitively from their looks, conversation, manners, and walk, and other kindred signs of character; with Individuality and Comparison large, notices all the little things they do, and forms a correct estimate upon them, and should follow first impressions touching persons; with full Secretiveness and large Benevolence added, knows just how to take men, and possesses much power over mind; with Mirthfulness and Ideality large, sees all the faults of people, and makes much fun over them; with Comparison large, has a turn for metaphysics, etc.

**VERY LARGE.**—Possesses this faculty in an extraordinary degree; reads every body right through at first sight. For combinations see large.

**FULL.**—Reads character quite well from the face or external signs, yet is sometimes mistaken; may generally follow first impressions safely; loves to study character; with Ideality and Adhesiveness large, the excellences of friends; with Philoprogenitiveness large, of children; with Combativeness large, all the faults of people; and with only average Adhesiveness, forms few friendships, because it detects so many blemishes in character, etc.

**AVERAGE.**—Has fair talents for reading character, yet is not extra in this respect, and may safely cultivate it.

**MODERATE.**—Fails somewhat in discerning character; occasionally forms wrong conclusions concerning people; should be more suspicious, watch people closely, especially those minor signs of character dropped when off their guard; has ill-timed remarks and modes of addressing people, and often says and does things which have a different effect from that intended.

**SMALL.**—Is easily imposed upon by others; with large Conscientiousness and small Secretiveness, thinks every body tells the truth; is too confiding, and fails sadly in knowing where and how to take things.

**VERY SMALL**—Knows almost nothing about human nature.

## RULES

## FOR FINDING THE ORGANS

PRE-EMINENTLY is Phrenology a science of FACTS. Observation discovered it—observation must perfect it; observation is the grand instrumentality of its propagation. To be convinced of its truth, nine hundred and ninety-nine men out of every thousand require to SEE it—to be convinced by INDUCTION, founded upon experiment. Hence the importance of giving definite RULES for finding the organs, by which even disbelievers may test the science, and believers be confirmed in its truth, and advance in its study.

The best mode of investigating its truth, is somewhat as follows: You know a neighbor who has extreme Firmness in character; who is as inflexible as the oak, and as obstinate as the mule. Now, learn the location of the phrenological organ of Firmness, and apply that location to his head—that is, see whether he has this organ as conspicuous as you know him to have this faculty in character; and if you find a coincidence between the two, you have arrived at a strong phrenological fact.

You know another neighbor who is exceedingly cautious, timid, safe, wise, and hesitating; who always looks at the objections and difficulties in the way of a particular measure, instead of at its advantages; who always takes abundant time to consider, and is given to procrastination. Learn the location of Cautiousness, and see whether he has this phrenological organ as conspicuous as you know this faculty to exist in his character. By pursuing such a course as this, you can soon arrive at a sufficient knowledge of the truth or falsity of phrenological science; and this is altogether the best mode of convincing unbelievers of its truth, by means of the marked coincidence between the Phrenology and character of those they know; and it is not possible for the human mind to resist proof like this.

To promote this practical knowledge—the application of this science—we give the following RULES FOR FINDING the organs, fully assured that we can fill our pages with nothing more interesting or useful. Follow these rules exactly, and you will have little difficulty in finding at least all the prominent organs.

Your first observation should be made upon TEMPERAMENT, or ORGANS

lenses and physiology, with this principle for your basis that when bodily texture or form is coarse, or strong, or fine, or soft, or weak, or sprightly, the texture of the brain will correspond with that of body, and the mental characteristics with that of brain. Still, it is not new or purpose to discuss the influence of various temperaments upon the direction of the faculties.

The second observation should be to ascertain what faculties control the character, or what is the dominant motive, desire, object, or passion of the person examined: in phrenological language, what faculties predominate in action; and it should here be observed, that the relative size of organs does not always determine this point. Some faculties, though very dominant in power, cannot, in their very nature, constitute a motive for action, but are simply executive functions, simply carrying into effect the dominant motives. For example, Combativeness rarely ever becomes a distinct motive for action. Few men love simply to wrangle, quarrel, and fight for fun, but they exercise Combativeness merely as a means of obtaining the things desired by the other dominant faculties. Few men have for their motive the mere exercise of will—that is, Firmness is generally exercised to carry into effect the design of the other faculties; and instead of subjecting the other faculties to itself, simply keeps them at their work, whatever that work may be. And thus of some other faculties: that Amableness, Friendliness, Appetite, Acquisitiveness, Benevo-

Imaginative, Conscientiousness or Intellect, Constructiveness, Idealism, or Varying Faculties, may all become dominant motives. And the physiological shrewdness to ascertain what single faculty or combination of faculties, leads off the character.

From the center of the starting point, the outer angle of the eye, and the tip of the ear, the position of the ears, and Destructiveness is the point that extends upward about half an inch above the forehead. A proportion to its size will the head be wide and the ears large. Secretiveness be small and Destructiveness be large. Extending forward and backward, the size of this organ.

When this organ is large, it rarely gives a sound, and it rounds out the head at this point. The greater the function of the ears as you rise, the greater is the Destructiveness; but when the head is smaller, the ears are smaller than Destructiveness.

...the top of the ears; let the lower side of the ear rest upon the upper part of the ear; that finger spread the second finger about an inch from the other and it will rest upon Secretiveness.



Let the end of your longest finger come as far forward as the **low** part of the ears, and they will then rest upon these two organs.

Take, next, this same line, starting from the outer angle of the eye, to the top of the ears, and extend it straight backward an inch and a half to an inch and three quarters, and you are on **Combativeness**. This organ starts about midway to the back part of the ears, and runs upward and backward toward the crown of the head. To ascertain its relative size, steady the head with one hand, say the left, and place the balls of your right fingers upon the point just specified, letting your elbow be somewhat below the subject's head, which will bring your fingers directly across the organ. Its size may be ascertained partly from the general fullness of the head, and partly from its sharpness, according as the organ is more or less active; yet observers sometimes mistake this organ for the mastoid process directly behind the lower part of the ears. Remember our rule, namely: a line drawn from the outer angle of the eye to the top of the ear, and continued an inch and a half or three quarters straight back. Follow that rule, and you cannot mistake the position of this organ; and will soon, by comparing different heads, be able to arrive at those appearances when large or small.

To find **PHILOPROGENITIVENESS**, extend this line straight back to the middle of the back head, and you are on the organ; and in proportion as the head projects backward behind the ears at this point, will **Philoprogenitiveness** be larger or smaller.

About an inch, or a little less, directly **below** this point, is the organ which controls **MUSCULAR MOTION**; and in proportion as this is more or less prominent, will the muscular system be more or less active. Those who have this prominence large, will be restless, always moving a hand or foot when sitting, and even when sleeping; will be light-footed, easy-motioned, fond of action, and willing to work, and possessed of a first-rate constitution. But when that prominence is weak, they will be found less fond of physical action and labor.

To return to **Philoprogenitiveness**. Three fourths of an inch **above** this point, **INHABITIVENESS** is located. When this organ is large, and **Continuity** is moderate, there will be found a prominence somewhat resembling an angle of a triangle, with the angle at the middle of the head, together with a sharp prominence at this point. But when **Inhabitiveness** is small, there will be a depression just about large enough to receive the end of a finger, with the bow downward. An inch on each side of this point is **ADHESIVENESS**. Or thus: taking the backward termination of that line already drawn, erect upon it a right-angle triangle; let the right angle be on **Philoprogenitiveness**, and the two sides which inclose this angle be about an inch and a half or three quarters each, and the other two angles will be on the two lobes of **Adhesiveness**—the hypotenuse, or long side, being about two inches, or two and a half inches, in

**Insight:** When Adolescents Go Home...  
Community by small-chains will see small...  
...the larger end of an egg: first it small...  
...small.

Obviously, when a tributary joins a main stream, the tributary usually is a dependent relationship to the main stream, surrounding the common or tributary relationship. When contributing to the main stream, the tributary may be a dependent relationship, but it is not a tributary.

Christians may be found thus: Take the outside of the body, and the soul is your starting point; draw a line between the physical and the spiritual upon this organ. Yet the outer portion, even in the early stages, is the more gross and animal function of the body, and the inner portion takes on a more spiritual tone.

On the 23rd November, take the back or posterior part of the ear and drawing point draw a perpendicular line, when the head is bent the line across back part of the ear, straight up the side of the head where the head begins to round off to form the ear (figure 10). This area is usually well developed in the American but in the English is usually seen at this point, are caused by a full jaw.

④ The *Acromioclavicular* joint, take the upper end, forward portion of the clavicle, the lower end, lower anterior point; draw a line half an inch forward.

[illegible]

...and you are on the way to a reality; then

...and the series of ...

simity, and at Sublimity than Ideality. When, however, the head is as wide at Ideality as at Cautionness, the subject will be found possessed of unusual good taste, purity, refinement, elevation, and personal perfection. Half an inch forward of Ideality is the organ which appertains to dress, and secures personal neatness. In those who care but little what they wear, or how they appear, this organ will be found small.

**FIRMNESS** can best be found by the following rule: Let the subject sit or stand erect, and hold the head in a line with the spinal column; then take the opening of the ear as your starting point, draw a line straight upward till you reach the middle line on the top of the head, and you are on the fore part of Firmness. When this organ is large, and Veneration is small, you will find its forward termination to resemble, in shape, the fore part of a smoothing-iron, rapidly widening as it runs backward; the organ is usually about an inch and a half long.

To find **SELF-ESTEEM**, take the junction of this perpendicular line with the middle line of the head, and an inch and a half backward will be found the upper part of Self-Esteem, which gives a lofty, aspiring air, magnanimity, and a determination to do something worthy of itself; while half an inch farther back will be found another part of Self-Esteem, which gives **WILL**, love of liberty, and a determination not to be ruled.

On the two sides of Self-Esteem, about an inch outwardly, **APPROBATIVENESS** is located. These two lobes run backward toward Adhesiveness, and upward toward Conscientiousness.

The relative size of Approbativeness and Self-Esteem may be found thus: Place one hand, say the left, upon the forehead, and steady the head; point the finger from above directly down upon Firmness; then move it two inches directly backward, and place the balls of the second and third fingers upon the points just found. If Self-Esteem be small, these balls will fall into the hole which indicates its deficiency, while the ends of the fingers will strike upon the swells caused by Approbativeness, if this organ be large; and the middle of the second joint of these fingers will apprehend the size of that lobe of Approbativeness which is next to it. Or thus: Stand behind the patient, and so place your fingers upon his head that the second finger shall reach upward to the back part of Firmness, then lay the first and second joints of that finger evenly with the head, and place the first and third fingers upon the head alongside of it. If Self-Esteem be larger than Approbativeness, the second finger will be pushed up farther than the others; but if the two lobes of Approbativeness be larger than Self-Esteem, the second finger will fall into a hollow running up and down, while the first and third fingers will rest upon the two lobes of Approbativeness. Or thus: In nineteen females out of every twenty, Self-Esteem will be found small and Approbativeness large, and by applying this rule to their heads, a hollow will generally be found at Self-Esteem and a swell at Approbativeness, by which you can localize

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

[illegible]

...the ... of ... ..

**Spirituality.** The best rule for finding it is this: Standing in front of the subject, place your hands so that the first fingers of each hand shall be separated about three quarters of an inch, and that the end of your longest finger shall reach a line drawn through Veneration and Spirituality—that is, through the middle of the head from side to side—and the balls of your fingers will be on Imitation. It will be found large, or very large, in almost all children; so that the ridge usually found in their heads at this point, may be taken as the location of this organ. It runs from Benevolence downward toward Constructiveness. The upper part, toward Benevolence, mimics; the lower part, toward Constructiveness, is the organ for making after a pattern, copying, etc.

We are now brought to the intellectual lobe. Take the root of the nose as your starting point; the first organ we meet in passing upward is INDIVIDUALITY. It is between the eyebrows, and when large, causes them to arch downward at their inner termination.

Three quarters of an inch upward, and slightly below the centre of the forehead is EVENTUALITY, which in children is usually large, and in adults generally small. From this centre of the forehead, COMPARISON extends upward to where the head begins to slope backward to form the top of the head; at which point, or between Benevolence and Comparison, HUMAN NATURE is located, which is usually large in the American head, as is also Comparison. AGREEABLENESS, is located about an inch on each side of the organ of Human Nature, and is usually small; so that we can ascertain its location by observing its deficiency. When both of these organs are large, the forehead will be wide and full as it rounds backward to form the top head, or where the hair makes its appearance. CAUSALITY is located about an inch on each side of Comparison; and MIRTHFULNESS about three quarters of an inch still farther outwardly toward Ideality. FORM is located internally from Individuality, just above and partly between the eyes, so as to set them wider apart, in proportion as it is larger or smaller.

SIZE is located just in the turn between the nose and eyebrows, or beneath the inner portion of the eyebrows; and when large, causes their inner portions to project outward over the inner portion of the eyes like the eaves of a house, giving to the eyes a sunken appearance. Size can generally be observed by sight, yet if you would test your sight by touch, proceed as follows: Place the end of your thumb against the bridge of your nose, with the lower part of your hand turned outward, and your thumb lying nearly parallel with the eyebrows, and the balls of your thumb will be upon Size. And if this organ be large, you will observe a fullness in this region, as if half a bean were beneath your thumb.

To find WEIGHT and COLOR, proceed as follows: Let the eyes be directed straight forward, as if looking at some object; draw an imaginary line from the middle of the eye to the eyebrow; internally from this line beneath





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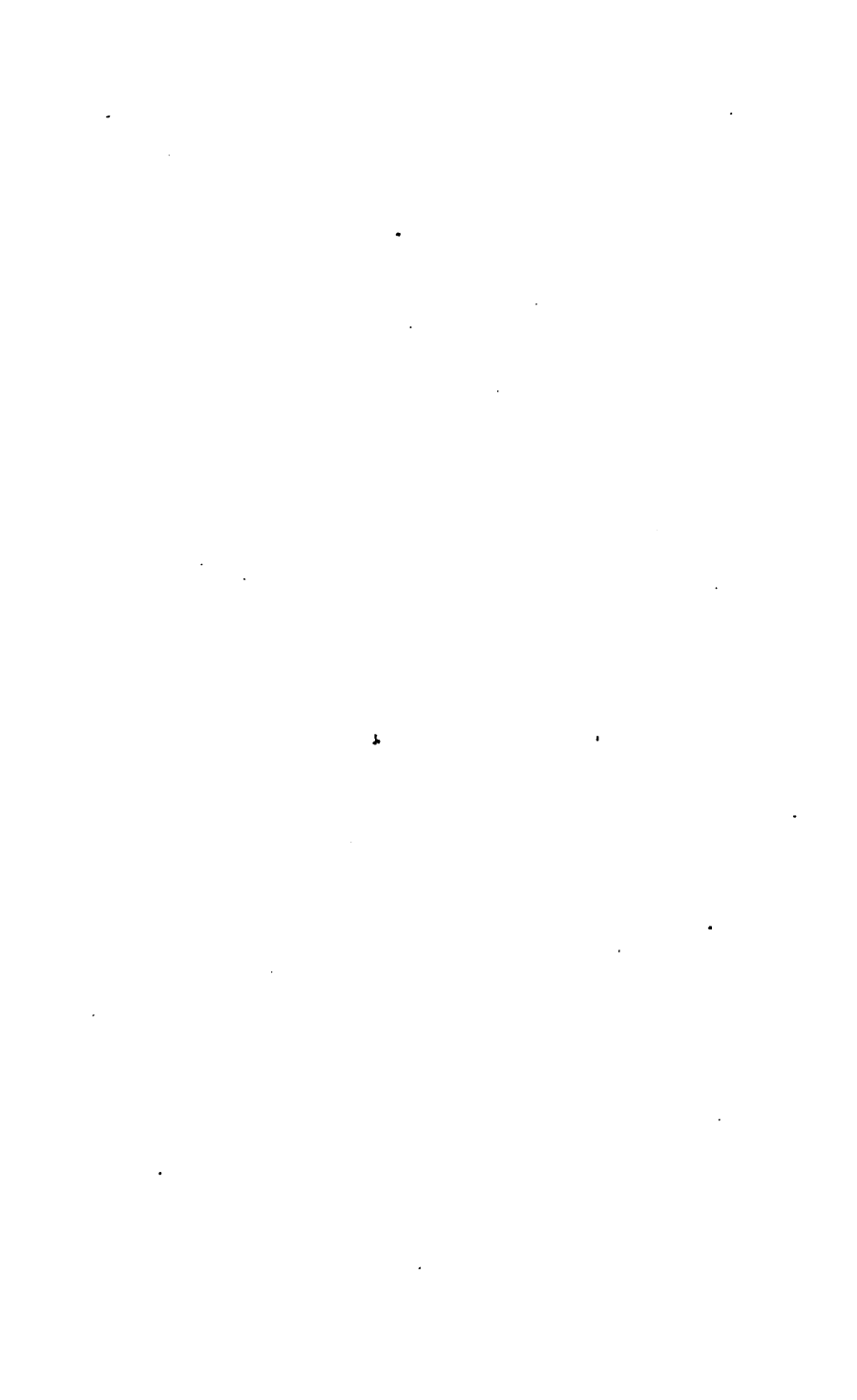
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